MENNONITE LIFE

April, 1959

Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

ANNIVERSARIES

Families, churches, and denominations like to observe anniversaries. In this issue we call attention to the seventieth anniversary in the life of a creative literary artist, Arnold J. Dyck. We also call attention to the memorials we are erecting in Mennonite theological training.

Anniversaries cause us to think back and recall former years. The new interest in folklore is reflected in several articles.

As is the policy of *Mennonite Life,* this material is not dated in the usual sense of the word. This issue will become more valuable as time goes on.

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MENNONITE LIFE
North Newton, Kansas

COVER:

Administration Building
Mennonite Biblical Seminary
Elkhart, Indiana

MENNONITE LIFE

An Illustrated Quarterly

EDITOR
Cornelius Krahn

ASSISTANT TO THE EDITOR
John F. Schmidt

ASSOCIATE EDITORS
Harold S. Bender
J. Winfield Fretz
Melvin Gingerich
S. F. Pannabecker
Robert Kreider
J. G. Rempel
N. van der Zijpp

Vol. XIV April, 1959 No. 2

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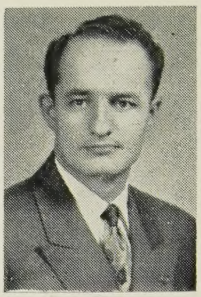
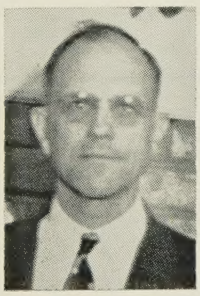
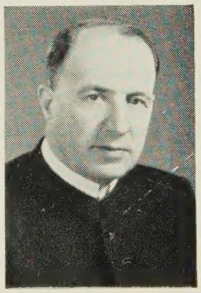
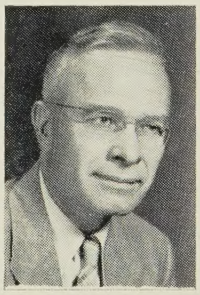
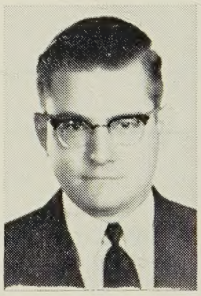
Contributors in This Issue

(From left to right)

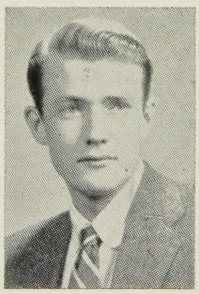


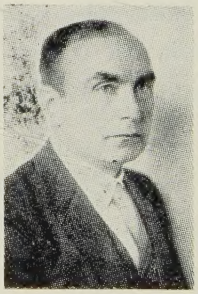
ANDREW R. SHELLY is director of Public Relations and Instructor in Church Administration, Mennonite Biblical Seminary (p. 51).
C. N. HOSTETTER, JR. is President of Messiah College, Grantham, Pa., and Chairman of Mennonite Central Committee (p. 53).
ERLAND WALTNER is President of Mennonite Biblical Seminary and the General Conference Mennonite Church (p. 55).
JACOB J. ENZ is Professor of Old Testament and Hebrew, Mennonite Biblical Seminary, Elkhart, Indiana (p. 57).
CORNELIUS J. DYCK is Instructor in Historical Theology at Mennonite Biblical Seminary and Director of Institute of Menn. Studies (p. 58).
MURIEL THIESSEN, a graduate of Bluffton College, is a student at Mennonite Biblical Seminary (p. 59).



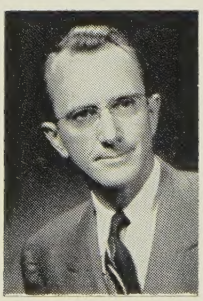




S. F. PANNABECKER is President Emeritus, Acting Dean and Professor of Church History at Mennonite Biblical Seminary (p. 62).
ANNA KREIDER is student at Bluffton and Bethel College and at home in Wadsworth, Ohio (p. 66).
HAROLD S. BENDER is Dean of Goshen College Biblical Seminary and editor of MENNONITE QUARTERLY REVIEW (p. 69, 71).
CORNELIUS KRAHN is Professor of Church History and German at Bethel College and editor of MENNONITE LIFE (p. 72, 91).
ERNST HARDER is a graduate of Mennonite Biblical Seminary and teaches at Seminario Biblico Menonita, Montevideo, Uruguay (p. 74).
S. T. MOYER, missionary in Champa, India, is now Pastor of Bethel Mennonite Church, Pekin, Illinois (p. 76).





GERHARD WIENS is Professor of German, University of Oklahoma, Norman, Okla., and is doing research in Menn. folklore (p. 80).
WARREN KLIEWER is doing graduate work at the University of Kansas and is doing research in Mennonite folklore (p. 85).
ELISABETH PETERS, teacher and homemaker, is spending a year in Göttingen with her husband (p. 87).
VICTOR PETERS, teacher in Winnipeg, is now working on his doctoral dissertation at Göttingen, Germany (p. 88).
KURT KAUENHOVEN frequently writes for MENNONITE LIFE, is retired Professor at Göttingen, and genealogist and art critic (p. 89).
MELVIN GINGERICH is Manager of Mennonite Research Foundation, Goshen, and managing editor of MENN. ENCYCLOPEDIA (p. 91).



JOHN F. SCHMIDT is Archivist of Bethel College Historical Library and Assistant Editor of MENNONITE LIFE (p. 92).

NELSON P. SPRUNGER is Curator of Mennonite Historical Library, Goshen College, Goshen, Indiana (p. 92).

NOT SHOWN

PAUL E. WHITMER, former Dean of Witmarsum Theological Seminary, is a retired minister (p. 64).

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"Lift up your eyes, and look on the fields; for they are white already to harvest."
(John 4:35)

The Challenge of Christian Vocation

By ANDREW R. SHELLY

THE challenge of Christian vocation has never been greater than now. If we think of the earth as a great "harvest field" we might say that the actual land area has not increased during the past centuries, but the "arable" land has, and vaster areas are more accessible.

Many factors have converged to increase this accessibility. For one thing, we note the progress of rapid transportation. It is now possible to get to almost any point on the globe within about two days. Whereas only a few decades ago, the airplane was unknown, today there are over seventy members of the International Air Transport Association with uniform traffic regulations. Apparently we are in the midst of the changeover from piston operated aircraft to jet, but simultaneous with this fantastic development we note that the supersonic plane is already on the drawing board.

What does this mean? With the increase of travel facilities—auto, train, bus, plane, etc—people who used to be considered in remote areas are accessible quickly. Trips that used to take six weeks, now only take a few hours. One can fly from New York to within a few miles of the mission station at Tshikapa, in the heart of the Belgian Congo!

But there is another factor to this ripening harvest field: it is the amazing increase in knowledge and the tools for the gaining of knowledge. The world is rapidly becoming literate. It has been said that through the centuries the population increased at the rate of 5 percent a century (every 100 years); now, the rate is 2 percent a year. With this has come the phenomenal increase in the number of the world who are able to read. It has been estimated that the present rate involves six thousand new readers every hour. As the base of readers becomes broader, the rate also increases. Thus, it is safe to say that we are now moving toward the time when the world will be literate for the first time in history.

This means that multitudes are accessible through the printed page. The ominous note in this is that we are living in the shadow of a "time bomb." These people will learn to read and write whether or not we are ready to make something worthwhile available for them to read. The Christian church has not yet caught the vision of the implications of this in its work. Straight down the line we are producing "too little" and often "too late."

A third factor in this harvest field related to Christian vocation is the tremendous increase in developed (and developing) leadership throughout the world. Only a few years ago we considered certain countries as "backward." Today these countries are independent, ruling their own commercial, economic, educational and governmental affairs.

Christian Vocation

It has been said that there are now ten thousand clearly defined different vocations available to the young person of 1959. Some of these require little training, and others require many years of arduous study. Schools generally are taking the question of vocational guidance more seriously than ever before Obviously all young people are not fitted for the same occupation.

What relevance does all of this have to the question of the challenge of Christian vocation?

First, it means that there are greater opportunities in this realm than ever before. More types of workers are needed than ever. Recently a young printer has been sent to Africa. He will be a missionary in the fullest sense of the word. The challenge in the field to which he is going is not only producing literature—which is still very important—but distribution.

In every nation of the world the opportunities are great. In the United States and Canada opportunities facing Christian workers have skyrocketed. Many factors are involved, one of which is the great increase in population and growing urbanization which makes necessary many new expansion ventures.

Second, this means that we need more workers than ever before. Already the group I belong to has about one person to every fifty members in fulltime church-related work. Yet, needs and opportunities outrun applicants. In the time to come we will need more well-trained Christian workers than ever before.

Third, we note an increasing breadth of need. Some decades ago full-time church work was almost confined

to ministers and missionaries. And, it is not long ago that the ministry was first considered a full-time job. Today we see the need for ministers, evangelists, missionaries, writers, artists, secretaries, printers, workers in Christian education, doctors, nurses—and dozens of others.

How Will This Need Be Met?

This question is being asked by all thoughtful Christians. Some are frankly confused and frustrated at the gigantic nature of the challenge. The converging opportunities and urgencies are beyond the grasp of any one person. It is evident that spiritual considerations come first. This is so obvious and commonplace that its significance can easily be overlooked. The beginning is not the process of training, but the spiritual life of the individual. All too often vital Christian experience gives way to "take for granted" experience.

There is no short cut to meet the needs here presented: the prescription is written down in the Word of God. It starts with the relationship of the individual soul with his Lord. The heart of the Gospel is that "Christ died for our sins." The beginning of meeting vocational needs is an acceptance of God's provision of salvation in our Lord Jesus Christ.

Following this there is growth (II Peter 3:18). This growth must be in line with a commitment which makes Matthew 6:24 and Romans 12:1 dynamic in life. The height of Christian growth comes in the question, "Lord, what wilt thou have me to do?" This must apply to money, time and talent. There must be sensitiveness to the call. The Bible teaches unmistakably that God does call. This has been true all through the scriptural record. God calls everyone to commitment, and some He calls to full-time tasks for His Kingdom.

Throughout the Bible we have illustrations of the call of the Lord coming to individuals. This is illustrated dramatically in the call of Moses recorded in the early chapters of Exodus. We have recorded in Isaiah 6 the marvelous experience of the prophet as he experiences his call. In the New Testament we have Jesus calling men. In Acts 13:2, we read, "The Holy Spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them.' " I Cor. 12 gives us a lesson of the diversity of gifts. Yet, the Lord has chosen to use human instrumentality in the spread of the marvelous Gospel of our Lord Jesus Christ.

Union Biblical Seminary students get their evangelistic assignments for the summer from Frank J. Kline, Yeotmal, India.

Facilities for the training of Christian workers will have to be taken more and more seriously. If many more are to drive cars, the roads which were sufficient twenty-five years ago are no longer adequate. If people want electrical power, we need enlargement. The simple fact is that the present challenge calls for greatly increased emphasis on the number needed for Christian vocation—and the task they need to perform. This means that the work of a training school is of great importance.

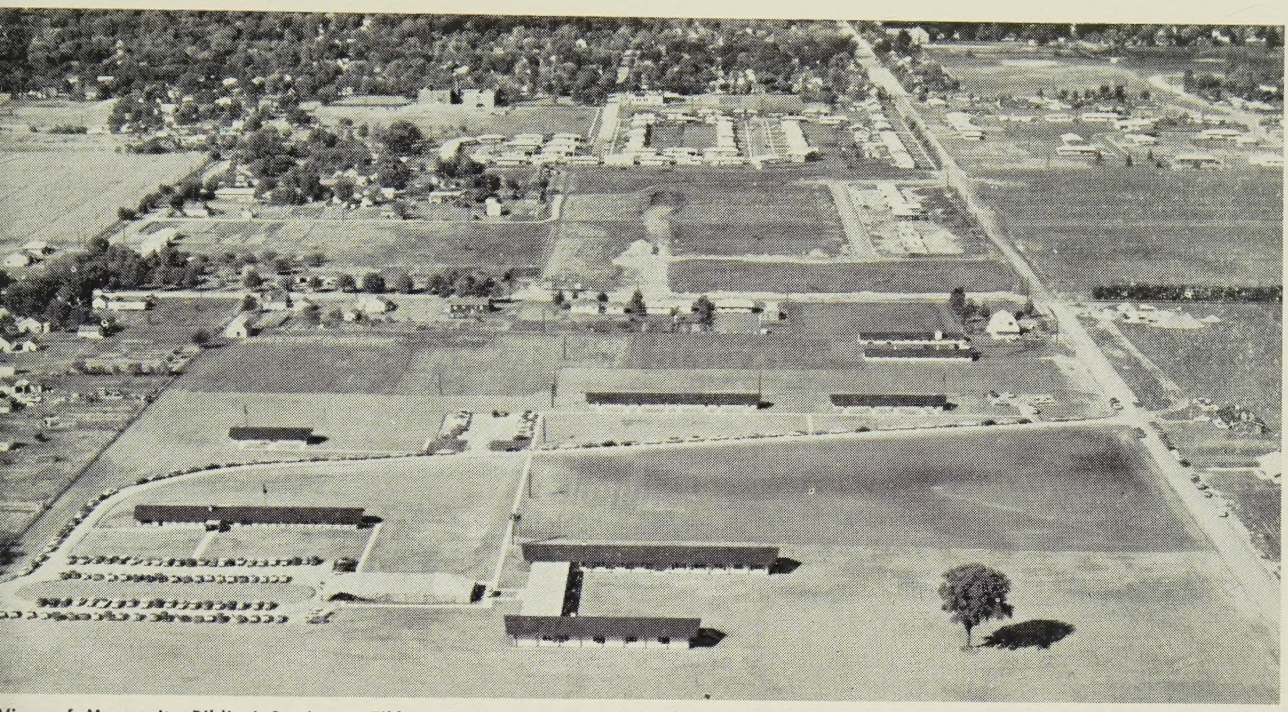
This is true everywhere in the world. In India, for example, there are about 2,500 ministers in a population of almost 400 million. The importance of schools like Yeotmal cannot be overestimated.

The need in the United States and Canada is also very imperative. There are about 250,000 ministers, but our population increases at the rate of about 2 percent a year. It has been estimated that there are fifteen thousand churches without ministers in the United States.

We urgently need more ministers for replacement and expansion. In addition, we need all kinds of workers for the church. Training schools are needed so that volunteers might become "workmen that needeth not to be ashamed, rightly dividing the Word of Truth."

Associated Mennonite Biblical Seminaries was born for the specific purpose of being a tool in the hands of the Lord in the training of those whom He calls to serve in the place of service wherein He directs. The program of the seminaries is set up in such a way as to afford the opportunity for training of various types of Christian service.

Yes, as we "look on the fields," we do see the grain ready to be harvested. But the laborers are too few. The need for Christian training is great. May the Lord grant us the vision to answer the challenge before us.



View of Mennonite Biblical Seminary, Elkhart, Indiana, during dedication, September 28, 1958. Circling clockwise from lower center: administration building, dormitory, studio apartments, one-bedroom apartments, two-bedroom apartments, Erland Waltner residence, S. F. Pannabecker residence.

Message Given During Dedication of Mennonite Biblical Seminaries

A Vision of the Future

By C. N. HOSTETTER, JR.

THE future cannot be divorced from the past nor separated from the present. The processes of cause and effect, reaction to action, and forces at work with their consequent results continue to relate the future to the present and the past.

The future of the Associated Mennonite Biblical Seminaries is related in sequence to certain significant developments in this generation. Three of these developments are here noted.

Main streams of doctrine and life in the history of the Christian church are not difficult to identify. For a minority group correct definition and clear description is more difficult. It may be true that a minority tends to overestimate the value of its own particular emphases. In contrast the prevailing view or main stream of theological thought with undiscerning generality has tended to denote the minority view as fanatical or heretical. Thorough and continued research by discerning scholars has brought into clearer historical perspective the record of Anabaptist faith and life. This clearer view of the Anabaptist heritage has tended to sharpen the sense of mission of the Mennonite brotherhood.

The Possibility and Value of Co-operation

The minority group tends to regard with passionate devotion that which it conceives to be the truth. This set of truth values is often defined rather concretely. Consequently, with truth values very positive, attitudes and actions tend to be firm and sometimes divisive. Co-operation is rendered more difficult. In this generation goals of co-operation in the Mennonite brotherhood have been achieved which heretofore would have been thought impossible. These co-operative efforts cover a wide sector of educational, social, charitable and religious activities.

Co-operation generally involves a measure of risk and danger for minority groups. If within the Mennonite brotherhood there is not found a way of co-operation, our failure may well lead observers to question the power and validity of our ethic of love. On the other hand, if the passion for truth is lost by walking the subtle path of careless compromise and a toleration of the expedient, we may unwittingly nullify our own basic faith.

Satisfactory co-operation is possible only if our ethic

of love is real and functional, and if our concepts of truth are clear, meaningful and growing, and if the pattern of co-operation is structured realistically. The co-operative effort in theological education represented by the Associated Mennonite Biblical Seminaries is an outstanding achievement. The plan of co-operation has been carefully structured. What is now begun with two Mennonite bodies participating I envision will win the participation of other Mennonite and associated groups.

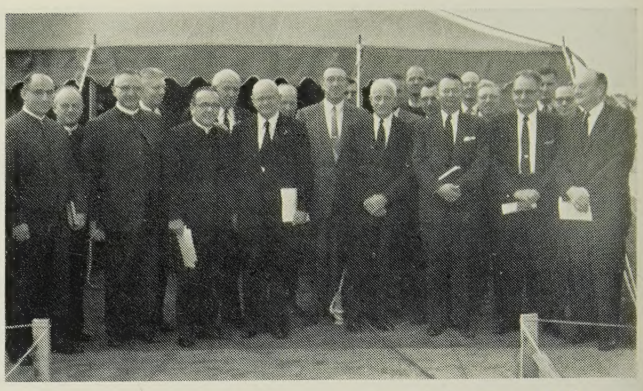
Hunger for Truth and Certainty

This generation has witnessed a declining liberalism, a growing Neo-Orthodoxy and an intensified hunger for and acceptance of an evangelical message characterized by an unapologetic faith in the supernatural. The fastest growing edge in Christianity today is found in Bible-centered churches. These facts confirm that men today hunger for truth and certainty. My vision of the future of the Associated Mennonite Seminaries is focused in the new perspective of a rediscovered understanding of Anabaptist faith and life, the belief that co-operation can be achieved without sacrifice of truth and the conviction that the spiritual needs of man can be met best by the clear biblical message of redemptive grace and total discipleship.

As a facility for ministerial and missionary education, I envision the Associated Mennonite Biblical Seminaries carrying on a ministry of theological education with and for the denominations and groups who send candidates to its halls characterized thus:

I envision the Associated Mennonite Biblical Seminaries always being a center of reverent scholarship where the past is studied with objective accuracy, spiritual discernment, and a personal commitment of life to the obligations of truth that are discovered.

I envision the Associated Mennonite Biblical Seminaries to be a center of Biblical scholarship consonant with the Anabaptist faith as to the authority of the Scriptures. As God speaks to men from the Scriptures, so may the ministers and missionaries educated at this center speak the clear interpretation of the will of God for man today—making plain to contemporary society not only that which is but also that which ought to be. The way of salvation for sinful man shall here be made crystal clear.



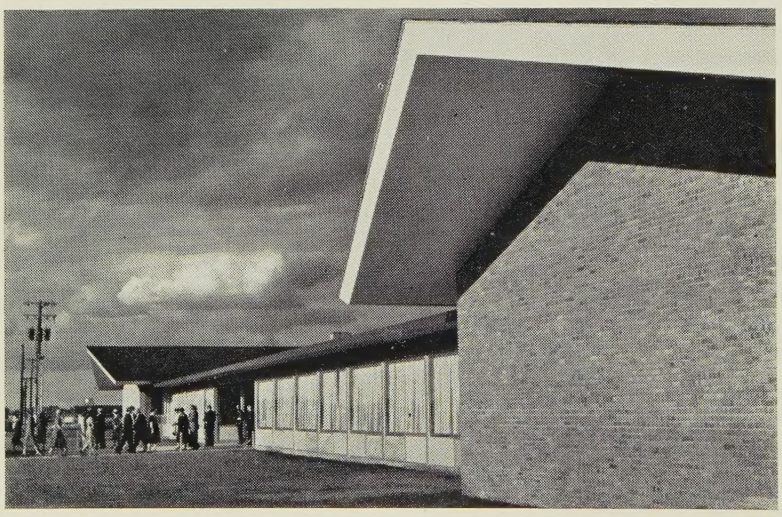
Speakers and special guests during dedication, 1958.

I envision the Mennonite Biblical Seminaries to be a center of spiritual dynamic in which the presence of Christ is real and constant through the ministry of the Holy Spirit.

I envision the Associated Mennonite Biblical Seminaries to be a center at which and through which the call for the commitment of the whole life to the will of God is transmitted. Here we expect to hear the Word and see the light that makes plain the path of following Jesus today. Here Christian discipleship will challenge the evils of contemporary society with a call to live in holiness and walk in truth.

I envision the Associated Mennonite Biblical Seminaries to be a center where the ethic of love finds vital expression in satisfying spiritual fellowship. Here love will provide a convicting, constraining, compelling call to devoted Christian service. The moral, social and spiritual obligations of this love will here call men and women to follow the path of our Lord who sweat blood in Gethsemane's Garden and who died on Golgotha's Cross because He loved others more than He loved himself.

I believe the Associated Mennonite Biblical Seminaries has come to this hour as a result of following the guiding hand of God. I see a vision of fruitful service for this educational center as it continues to function according to the will of God.



Dedication guests entering the Administration Building.

Faculty of Associated Mennonite Biblical Seminaries, 1958. Left to right; front row: Paul Miller, Howard Charles, J. C. Wenger, Harold Bender, Paul Mininger, Erland Waltner, S. F. Pannabecker, Marvin Dirks, Jacob J. Enz, William Klassen; second row: Irene Herschberger, Nelson Springer, Esther Webber, J. P. Graber, J. Lawrence Burkholder, John Howard Yoder, Andrew R. Shelly, Magdalen R. Friesen, Leland Harder, Bertha Harder. (Absent: C. J. Dyck, Don. E. Smucker.)

Associated Mennonite Biblical Seminaries

By ERLAND WALTNER

ON September 16, 1958, in the Reading Room of the Elkhart Seminary Library, in a solemn devotional service the functioning of the Associated Mennonite Biblical Seminaries was formally inaugurated. Administrative officers of Goshen College Biblical Seminary and Mennonite Biblical Seminary participated in the service and the presidents of the respective student bodies led in prayer that God might bless this unique venture in inter-Mennonite co-operation. From this service faculty members and students went out to begin the joint classes which constitute one aspect of the program of the Associated Seminaries. Thus was brought to fruition the intense exploration and the careful planning which had been going on for several years in the effort of finding a formula of co-operation in which various Mennonite groups might participate in the training of men and women for Christian service.

Memorandum of Agreement

The Memorandum of Agreement which defines and regulates the relationship of the co-operating institutions of the Associated Seminaries was drawn up by representatives of various Mennonite groups, including the Mennonite Church, the General Conference Mennonite Church, the Evangelical Mennonite Church, and the Brethren in Christ Church. In the implementation of the program of the Associated Seminaries, Goshen College Biblical Seminary at Goshen, Indiana, and Mennonite Biblical Seminary, now located at Elkhart, Indiana, have become the first active partners in this new venture. Provision is made for later adherence of other Mennonite bodies to the Association and it is hoped that the Association may ultimately become a general center of ministerial and missionary training for the Mennonite brotherhood of North America. It was agreed that the headquarters of the Association are to be on the Elkhart campus and that this is also the center of the joint activities of the Association.

The plan of co-operation which is set forth in the Memorandum of Agreement provides certain substantial advantages for both schools while retaining the basic academic, organizational, and financial independence of each. The purpose of the Association is to provide channels of mutual assistance and service which strengthen the program of each of the participating institutions, thus enriching each and enabling it to fulfill its own functions better than would be possible without the presence and the assistance of the other.

The doctrinal basis of co-operation in the Associated Mennonite Biblical Seminaries is set forth in the Memorandum as follows:

1. The work of the associated seminaries shall be conducted on the basis of the historic evangelical Christian faith as contained in the Holy Scriptures, witnessed in the historic tradition of the Anabaptist-Mennonite brotherhood, interpreted in the confessions of faith subscribed to by the Mennonite or affiliated conferences to which the associated seminaries belong, and set forth in the doctrinal statements of the associated seminaries themselves as of the date of the effectiveness of this agreement or of later adherence to this association.
2. Any revision of the doctrinal statement of any one of the associated seminaries shall be made only after consultation with the other seminaries.
3. The work of the associated seminaries shall be conducted with full mutual and brotherly respect for differences in doctrines, polity, practice, or tradition among the groups they represent, but there shall be full freedom of teaching and witnessing by each school to the faith and position of its own group.
4. The historic and distinctive faith of the Anabaptist-Mennonite brotherhood with respect to such matters as the full authority and real inspiration of Scripture, the New Testament teachings on the believers' church, regeneration, holiness of life, discipleship, evangelism, nonconformity to the world, nonresistance, love, and peace, shall be taught and upheld by all the associated seminaries.

Organizational Relationships

Organizationally, the Associated Seminaries are independent degree-granting institutions each offering as minimum a three-year graduate Bachelor of Divinity program and each having its own separate board of control, faculty, curriculum, student body, financial structure, and buildings. It is possible for an affiliated seminary to become a member of this association without a full independent program provided it has at least one teacher and meets the other requirements set down in the Memorandum of Agreement.

On the level of the board of control a Joint Co-ordinating Committee functions for the general supervision of the co-operation. The present members of this committee are Nelson Kauffman (Mennonite Church), Chairman; J: N: Smucker (General Conference Mennonite Church), Vice-Chairman; A. J. Metzler (Mennonite Church); A. E. Kreider (General Conference Mennonite Church); Paul Mininger (Goshen College Biblical Seminary); Erland Waltner (Mennonite Biblical Seminary); Reuben Short (Evangelical Mennonite Church); C. N. Hostetter, Jr. (Brethren in Christ Church).

A Joint Administrative Committee composed of the president and dean of each associated seminary and one representative of each affiliated seminary, is administratively responsible for the day to day functioning of the co-operative program. The present members of this committee are: Erland Waltner, Chairman, Harold S. Bender, Secretary, Paul Mininger, and S. F. Pannabecker.

In addition to the above standing committees special committees are set up for the purpose of dealing with particular questions such as the Joint Curriculum Committee which was set up first to co-ordinate the respective curricular offerings of the co-operating institutions and then to give leadership in a long-range curriculum study which is designed to provide further integration and possibly introduce new patterns in the curriculum offerings of the Associated Seminaries.

Joint Classes

In the actual operation of the Associated Seminaries program the most concrete expression is to be found in the joint classes which are normally held on the Elkhart campus. While each of the co-operating institutions has its own offerings of required and elective courses, the Associated Seminaries provide a program of joint course offerings sufficient to make it possible for a student to take from one-fourth to one-third of his curriculum choices in the con-joint program. During the school year 1958-59 such joint courses were offered in all of the departments of the curriculum, namely, Bible, Christian doctrine, church history, and work of the church. These joint offerings included a total of fifteen courses involving thirty-six semester hours. Students of Goshen College Biblical Seminary normally travel the ten miles to the Elkhart campus to attend these classes which are taught by faculty members of each of the co-operating institutions. In certain cases a multiple faculty pattern is used employing members of the two faculties to provide leadership for a single class.

Specific courses listed include Gospel of John, prison epistles, Psalms, advanced Hebrew reading, systematic theology, contemporary theology, Christian discipleship, Christian ethics, peace and nonresistance, American church history, Mennonite history, Anabaptist theology seminar, group leadership, pastoral counseling, and use of the Bible in preaching. Enrollments in the joint classes have reflected a remarkable balance in representation from each of the co-operating schools. With the option of cross registration the Associated Seminaries program makes it possible for students in either institution to take their seminary work under as many as sixteen different Mennonite instructors.

Two areas of co-operation, the Joint Library and the Institute of Mennonite Studies, are treated in other articles.

Summer School

During the summer of 1959 the Associated Seminaries plan their first full-scale summer school program featuring courses in pastoral work, missions, theology, Bible, and Christian education. This summer school session has the encouragement and support of the Continuation Committee of Mennonite Mission Board Secretaries which includes representatives of the Mennonite Board of Missions and Charities, the Congo Inland Mission Board, the General Conference Board of Missions, the Eastern Mennonite Board of Missions, the Mennonite Brethren

Board of Missions, the Brethren in Christ Board of Missions, and the Conservative Mennonite Mission Board.

Other Joint Activities

The lectures by Eugene Nida of the American Bible Society on March 5-6, 1959, on "The Communication of the Gospel" was the first in a series of annual joint lectureships projected by the Associated Seminaries. In addition to the joint lectureships each institution may sponsor its own series of lectures inviting the faculty and students of the other school as may be desired.

Joint faculty meetings of the Associated Seminaries provide further opportunity for creative discussion on common problems in theological education, and social fellowship among members of the two faculties and the student bodies may take place on both a formal and an informal basis.

Conference Relationships

The programs of the Associated Seminaries are intended to operate in such a way as to promote and maintain loyalty by the students and faculties to their own conference connections, traditions, and programs, along with sympathetic understanding and appreciation of the traditions and programs of the associated groups. As there is growth in inter-Mennonite understanding and co-operation, it is believed that a more solid base is established for significant and fruitful conversation with Christian groups outside of our larger Mennonite fellowship itself.

If the first experiences in co-operation in the context of the Associated Mennonite Biblical Seminaries are to be considered a portend of things to come, we may confidently hope for further growth of understanding among Mennonite groups and further co-operation as the Holy Spirit may lead in days to come in harmony with the prayer of Christ in John 17:22, "That they may be one, even as we are one."

Associated Mennonite Biblical Seminaries Libraries

By J. J. ENSZ

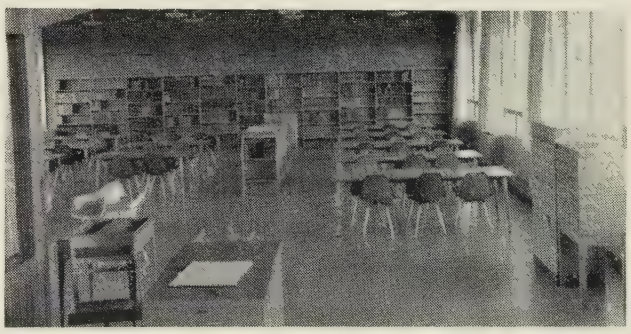
A LIBRARY of 36,000 books! — the care of a fast-growing collection now numbering 36,000 volumes to service the study of theological students, the preparation and research of faculty members in their ministry to students as well as the church at large, and the research program of the Institute of Mennonite Studies—this is the task of the Joint Library of the Associated Mennonite Biblical Seminaries.

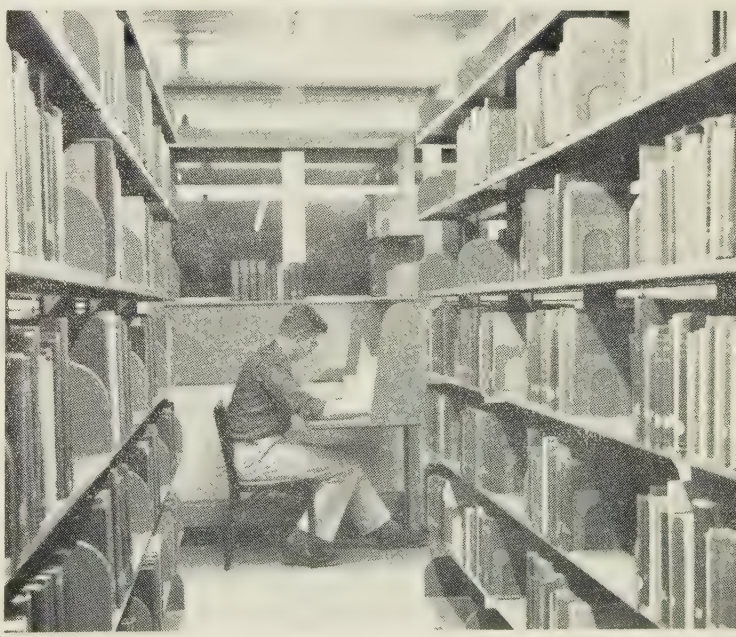
The Joint Library of the Associated Mennonite Biblical Seminaries has three divisions, each with its own specific role: the central theological collection at Elkhart, the central Mennonite historical collection at Goshen, and a core theological collection to serve the seminary students at Goshen.

The central collection at Elkhart is concerned with servicing the day-to-day study program plus servicing at the point of exhaustive Biblical and theological research. It is also building up a collection of specifically General Conference materials. The Goshen Mennonite Historical Library has the responsibility of servicing the entire program in terms of general and particular basic tools for class needs on Biblical and theological study for both the student and the faculty.

The highest degree of integration in the whole program of the Associated Mennonite Biblical Seminaries is realized in the organization and work of the Joint Library. In addition, the resources of the Elkhart Public Library and the Goshen College Library are available.

Library reading room (top) and stacks and study carrel (below).





Union Catalogue - Shuttle Service

The major material symbol of this integration is a union catalogue at both the Elkhart and Goshen Seminary libraries giving easy access to information on the holdings of the Joint Library at both the Goshen and Elkhart centers. In addition, the daily shuttle service between the libraries makes it possible to have a book from the other collection within as little as three hours (and sometimes even less) despite a distance of eleven miles between the collections.

Close co-operation and encounter between the personnel of the institutions takes place in the Joint Library Committee. The committee consists of the three librarians and four faculty members. Esther Webber of Goshen College Biblical Seminary Library, Nelson Springer of Goshen College Historical Library, and Magdalen Friesen of Mennonite Biblical Seminary of Elkhart serve as librarians. Howard H. Charles and Harold S. Bender from Goshen College Biblical Seminary and S. F. Pannabecker and Jacob J. Enz representing Mennonite Biblical Seminary are the faculty representatives on the committee. Enz and Bender serve as chairman and secretary respectively of the committees.

Co-operation and encounter also take place in the selection of books for the central theological collection done by departmental committees consisting of all members of a given department in both seminaries. Thus members of the various departments meet with faculty members of their field in the other seminary in a creative working relationship.

Budget-wise each member of the Associated Seminaries contributes equally to the support of the total program. Goshen College Biblical Seminary has contributed half to the library wing of the building at the Elkhart campus.

Some 36,000 volumes which represent the present holdings—including 14,000 at Elkhart, 9,600 in the Goshen core theological collection, and 13,000 in the Mennonite Historical Library, is but the beginning of a long term program. The Elkhart Library building has room for 50,000 volumes.

The library is particularly important in a Christian school. The written and printed word alongside the living witness provide the doubly strong link with Christ which enables the Christian to view all history—especially our confused present—in the light of the over arching peace of the unassailable kingship of Christ.

The Institute of Mennonite Studies

By C. J. DYCK

THE Institute of Mennonite Studies came into being as a part of the Associated Seminaries program to "provide facilities for, promote, and administer a program of study in fields of direct interest to the faith, life, work, and witness of the Mennonites in the modern world as well as in the past." It is administered by the Joint Administrative Committee of the seminaries and the director is responsible to this committee. The Advisory Council, consisting of eight representatives from Mennonite colleges and research organizations, gives counsel and direction to Institute interests and co-ordinates its activities with that of other Mennonite institutions.

The Institute has set itself a twofold task, not unique but explicit: to carry on a program of thorough study in any legitimate area of Mennonite concern, and to relate the fruit of such inquiry meaningfully to the ongoing life of the church. For this research the Mennonite historical libraries at Newton and at Goshen are of great importance. Research data will likewise be sought in the socio-economic order and in the cultural milieu of our time. Evangelism, missions, theology, ethics, education, worship, peace, are illustrations of other areas of concern. The two projects now under way illustrate this varied interest. One is the preparation for publication of an exhaustive Anabaptist and Left Wing bibliography covering the period from 1520 to 1630, the other is concerned with the Christian witness to government and society in a nuclear age at the national level, also the Christian attitude toward capital punishment at the state level. The first project is being carried forward on a part-time basis by Hans Hillerbrand under a grant from the Foundation for Reformation Research, the latter by John H. Yoder of the Associated Seminaries faculties.

In its study program the Institute hopes to draw upon the faculties and advanced students of the Associated Seminaries but also upon the faculties of our other Mennonite institutions and capable scholars in other employ. It will plan projects that claim priority attention but it will also seek to use scholars who may be looking for an opportunity to carry on intensive research in specialized areas. Seminars, workshops, and lectures may be held from time to time to communicate to fellow scholars and to the church findings and problems emerging from the research. An illustration of this is the taking over of the annual Seminar in Anabaptist Theology spon-

Advisory Council meeting of Institute of Mennonite Studies. Seated, left to right: C. N. Hostetter, Jr., Cornelius Krahn, Harold S. Bender, Cornelius J. Dyck, Melvin Gingerich. Standing, left to right: S. F. Pannabecker, William Keeney, Irvin B. Horst, Carl Kreider, Paul Mininger, Erland Waltner. (Frank C. Peters and J. Winfield Fretz not present.)

sored hitherto by the Mennonite Historical Society at Goshen. The first session of this seminar will be held in June 1959 at Elkhart in conjunction with the Cultural Conference. Books, pamphlets, and bulletins may also appear from time to time to make available the results of the studies carried on, but no special series is being planned at this time.

The budget required for these projects, for the director's (part-time) salary, for research fellowships, and for other needs, is to be provided by appropriations from the Associated Seminaries, from direct grants or subsidies given by other agencies, by private donations, by sale of services and publications, etc. It is hoped that Mennonite men and corporations with resources will be glad to make special grants to support the Institute.

There have been times in the history of the Christian church, including the Mennonite church, when scholarship was seen as the enemy of the Christian life. Many years ago Tertullian said, "After Jesus Christ we have no need of speculation, after the Gospel no need of research" (de praesc. haer. 7); yet from the early apologists to our own day the Christian scholar has again and again been called upon to purify the tradition and to relate the eternal truth in Christ to a new and changing world. The diligent scholar stands upon the frontier of faith as custodian and as pioneer. In both of these lies tremendous potential for good or ill. Therefore we need the Christian scholar who in his work strives to provide an adequate synthesis between disciplined research and Christian commitment. The Institute is to facilitate this kind of study, for which there is great need and which the seminaries can do better together than alone.

On Tour of the Seminary

By MURIEL THIESSEN

FOR you to be here in person—that would be the very best. We'd ask you to add your name to the 1200 names already recorded in the guest register located in the front lobby. And then we'd take you on a tour of the faculty and administrative offices, the classrooms, library, dormitory, and apartment buildings. We'd introduce you to the teachers and students that would happen to be around at the moment. Perhaps we could sit in on a class for a few minutes. . . .

But since we can only imagine your presence for the time being, we'll take you on a guided tour of Mennonite Biblical Seminary through written descriptions and printed pictures.

As you drive onto the campus, you'll be impressed with how much space 55 acres provides. The five buildings are quite far apart. You'll notice their similarity in structure. All are one-story buildings with low pitched roofs and wide overhang. Side walls are predominantly of glass supplemented with plastic panels. Door and window frames are of aluminum. The over-all impression is definitely that of contemporary architecture rather than traditional. If this seems a little odd at first, it soon comes to have a comfortable and practical feeling, definitely functional and with no elaborate finishings.

Let's start at the administration building. It's in the shape of a square "U" with the closed end to the west. The library is on the north wing and the classrooms on the south. Along the main hallway, connecting the two,

Dormitory and studio apartments for students of Mennonite Biblical Seminary.

are the chapel, offices for administration, Institute of Mennonite Studies, rooms for the Goshen Seminary faculty and students, and the conference room.

There's bound to be someone in the lobby, either picking up mail or catching up on the latest announcements at the bulletin board. The first office, to your right as you come in, belongs to the director of public relations. Next is the business office which becomes very familiar to people who find it necessary to pay bills periodically! Then there are the offices of the business manager, president, secretary, and dean in that order. The furnishings of these offices, as well as of all of the rooms, are new and of contemporary design. Furniture is well-built but on simple lines. Color and design combine to give an air of solid simplicity but comfort and practicality. A few of the rooms—the president and dean's suite—are provided by special contribution with carpeting.

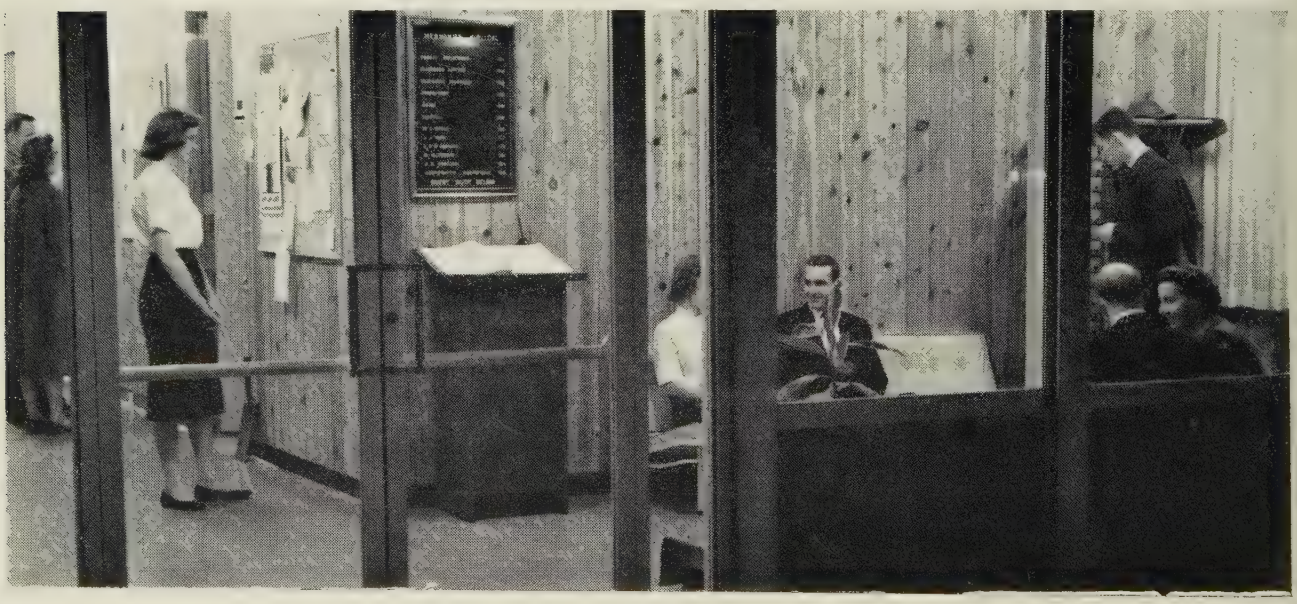
The large room in the corner is our chapel and will continue to be until plans for a separate chapel building become a reality. As we turn the corner to the south wing we become aware of the low hum of three classes in session. On the right side of this corridor are faculty offices and at the far end is the bookstore. The walls are of western cedar in natural finish which, once it is waxed, requires very little upkeep. End walls which show in the library and one or two other rooms are brick of a soft red color. Structural tile around the furnace rooms and the wash rooms provide a little variety of finish in the corridor. The main effect, however, is the warm atmosphere of wood. The floor is laid with asphalt tile with black rubber baseboards.

Let's look in on the class in history of missions. S. F. Pannabecker has just finished sketching a map of India on the blackboard and is proceeding in his lecture. Occasionally we can hear the pecks of J. J. Enz's chalk on the other side of the wall as he marks vowel points for his first year Hebrew students.

Next stop is the library. On the way over we pass by the rooms which will in the near future serve as headquarters for the Institute of Mennonite Studies. Next year Cornelius J. Dyck will be the director of this branch of Mennonite research. In the corner is the conference room, the furnishings of which are a special gift to the seminary.

We'll probably find the entire population of the library frozen in concentration. I'm afraid you won't get much attention here unless you make some noise. Would you like to take a look down in the stacks? With the move from Chicago to Elkhart the library has finally been able to spread out and accommodate properly the resources that belong to it. The modern steel shelving provides a capacity on the lower level for 25,000 books and there

Offices and lobby of Administration Building. Note knotty pine paneling.



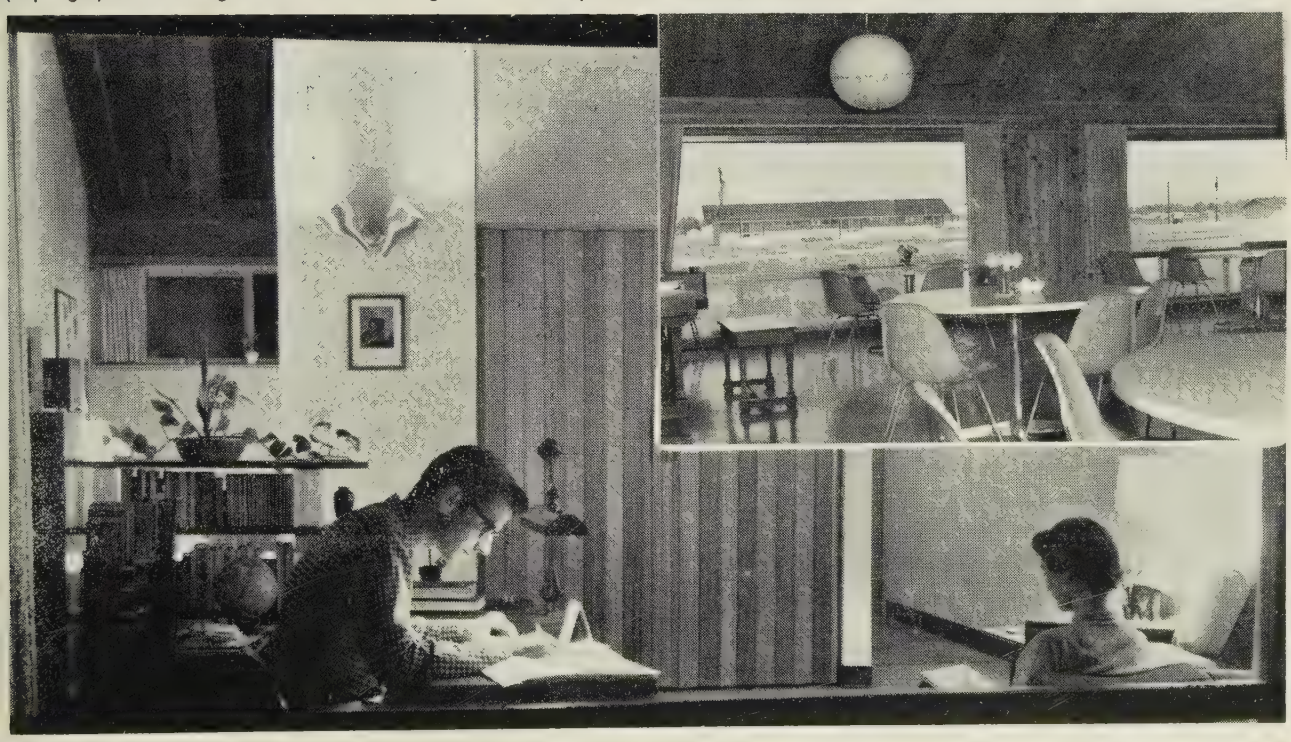
Conference room and faculty office: Erland Waltner, S. F. Pannabecker, and Andrew R. Shelly.

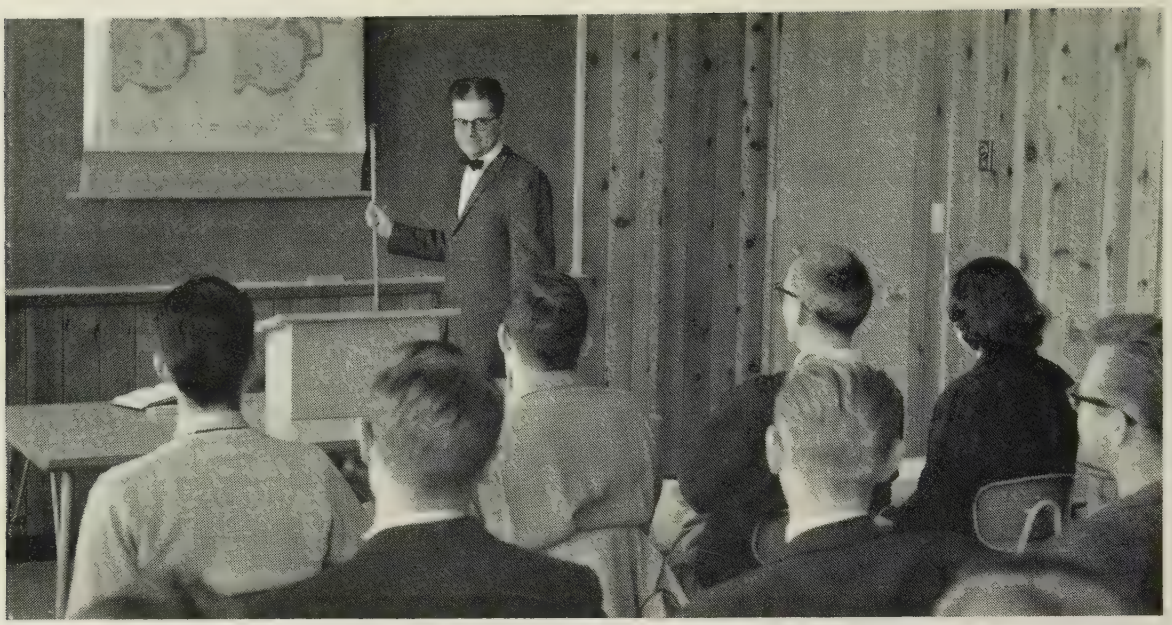
is room for a similar number on the upper level though the stacks have not yet been installed. The library actually has about 14,000 books at the present time and is growing rapidly. Against the outer wall and under the windows is a row of study carrels where individual students may have convenient study facilities right among the books.

The "men's dormitory" is located northwest of the administration building. This year girls are living in it because of the very small number of unmarried men. Convenient guest rooms with private bath and study facilities are available, and a two-room apartment is provided for the student couple in charge of the building. Starting at the east end we see the lounge where piano, Ping-pong table, and comfortable chairs play an important part for moments of relaxation. The next division of the building is a hallway on either side of which are fourteen single rooms. At the far end of the dormitory is the large dining room and kitchen. Here again, as in all buildings, the predominant finish of all walls and ceiling is in natural red cedar.

Through the dining room windows we can easily see the three apartment buildings. The one at the west has four studio apartments, each with one large room and adjoining bath and kitchenette. The next one has eight apartments like the preceding with the addition of a

(Top right) View through window from dining hall toward apartment building. (Below) Gordon and Delia Dyck in studio apartment.





William Klassen teaching a class, Mennonite Biblical Seminary, Elkhart, Indiana.

bedroom. The third one is again similar but with two bedrooms. Walking from the central buildings to the apartment consumes two or three minutes—it's about half a city block—and impresses one again with the room for expansion. Imagination can supply a number of buildings which in the coming years can be located conveniently in the areas now vacant.

The apartments also show simplicity of construction, and a feeling of roominess is accentuated by high ceilings. The kitchenettes are compact. Each apartment is provided with a couch (which in the studio apartments converts into a bed), easy chair, bookshelves, desk, lamps, one large closet, bedroom furniture, stove, and refrigerator. The north side of each apartment is a window wall.

After seeing the campus in detail, one visitor recently remarked, "This makes one feel that it is worth every dollar our people are giving." And we here at seminary hope and pray that this will continue to be so.

The Story of Mennonite Biblical Seminary

By S. F. PANNABECKER

THE first move which led to the organization of Mennonite Biblical Seminary was made in 1915 when a department known as Mennonite Seminary was established at Bluffton College and gave graduate theological training along with Bible work in the college. The B.D. degree was first granted by this institution in 1916. In 1921 the seminary was organized separately under its own board with the name Witmarsum Theological Seminary. This institution continued work until 1931 when it was temporarily closed due to the depression and other complicating circumstances. The board remained intact and met annually struggling with the problem of reorganization and re-opening.

In 1940 the old Witmarsum Board was reorganized into a new Board of Trustees, the members of which were elected directly by the General Conference Mennonite Church and the Central Conference Mennonites. All property of the old board was passed on to the newly organized Board of Trustees and a seminary was opened in Chicago in 1945. This operation was in affiliation with the Bethany Biblical Seminary of the Church of the Brethren in Chicago and it was on this occasion that the name of the school was changed from Witmarsum Theological Seminary to the Mennonite Biblical Seminary. The first president was Abraham Warkentin who was well known among the Mennonites both in the United States and Canada. He served the institution from 1945 until his death in 1947. S. F. Pannabecker, who had joined the staff in 1946 and was serving as dean, was then asked to become president and held the position until 1958. During this whole period of thirteen years the school remained in affiliation with Bethany Biblical Seminary with the Mennonite faculty members and students joining the Bethany faculty and students in a joint teaching and studying program. Apart from this, each school had its own Board of Direc-

Dedication services of Mennonite Biblical Seminary, September 28, 1958. President Erland Waltner delivering the sermon.

Mennonite Biblical Seminary students, 1958: Left to right, first two rows: Gordon and Delia Dyck, Vern and Marion Preheim, Abraham and Ruby Krause, William and Dolores Block, Edwin and Evelyn Peters, Peter and Lydia Kehler, Bruno and Elizabeth Epp, John and Marion Friesen, Harold and Rosella Regier, Leonard and Joan Wiebe. Third row: Reinhard and Ruth Vogt, Herman and Alice Walde, Nicholas and Harriet Dick, William and Helen Kruger, Vernon and Luella Lohrentz, Omer and Betty Nisley, George and Katherine Janzen. Last row: Catherine Snyder, Muriel Thiessen, Cornelia Lehn, Marvin Zehr, Peter Neufeld, Lawrence Voth, George Janzen, Oskar Wedel, Martha Giesbrecht, Virginia Claassen and Hedy Sawadsky.

tors, its own offices, library, homes, and constituency.

Under the affiliated program 229 students attended the institution and 118 graduate degrees were conferred upon Mennonite students by Bethany Biblical Seminary. There was also a Bible School serving the under-graduate level which Mennonite students attended in the same affiliated manner. Men and women graduates of this affiliated program serve the churches in pastorates, in the mission field, in educational work and in other areas.

While the affiliated relationship was a happy one there was considerable desire for an independent institution which could operate and grant degrees in its own right. In later years of the affiliation there also grew up a rather widespread interest in inter-Mennonite association in theological education. Discussions along this line began in a formal manner as early as 1954 and as they progressed sentiment crystalized in the direction of co-operative work. As a result plans were then drawn up for a co-operative effort to be known as the Associated Mennonite Biblical Seminaries. Several Mennonite groups expressed interest in the project and are still concerned in an advisory way, but the two groups that have actually associated themselves are the (Old) Mennonites with Goshen College Biblical Seminary and the General Conference Mennonite Church with Mennonite Biblical Seminary. For the location of the associated program Elkhart, Indiana, was chosen as a suitable place for co-operation and one in which there were opportunities for expansion and service. It was in this context that Mennonite Biblical Seminary in the summer of 1958 moved from the Chicago location to settle at Elkhart, Indiana. The faculty and students from Chicago transferred to the new site and the new facilities and the program has been in operation for the year 1958-59.

With the relocation of the Seminary occurred the reorganization of the administration with Erland Waltner serving as president and S. F. Pannabecker becoming president emeritus with temporary responsibilities as dean. Besides these, other full-time faculty members in Chicago included Marvin J. Dirks, Donovan E. Smucker, Jacob J. Enz, with numerous others on part time or as special lecturers. In addition to the teaching faculty John T. Neufeld served as business manager and Andrew R. Shelly in the field of public relations with some teaching responsibilities, and Katie Andres and Magdalen Friesen as librarians. With the move to Elkhart the faculty has been increased by the addition of William Klassen and Leland and Bertha Harder as regular members of the staff and with the services of Amos E. Kreider and Jesse N. Smucker as special lecturers. Donovan E. Smucker also continues as special lecturer though not on a full-time basis. Cornelius J. Dyck, who has been in charge of the business office for three years, joins the faculty full time in the fall of 1959.

The enrollment figures for the first year in the new location show a total of 58. The figure, larger than formerly, is explained by the addition of part-time students in two categories, viz., wives of students and local residents. These account for 24 students, leaving 34 regular seminary students which compares favorably with previous enrollment. This new possibility for serving local students as well as more opportunities in church contacts and especially the joint work with the Goshen Seminary augur well for a profitable development in the new location under the guidance of God.

eminary on Bluffton College Campus

Witmarsum Theological Seminary

By P. E. WHITMER

WITMARSUM Theological Seminary had its beginning in the fall of 1914 as a department of Bluffton College and was known as Mennonite eminary; but to better serve its constituency it was ade an independent institution, and on July 6, 1921, was reorganized under its own charter, board of trusees, faculty and administrative management, taking the ame Witmarsum Theological Seminary.

The board of trustees of the Seminary was made up f two representatives each from six different Mennoite branches in the United States and two representaves of the alumni of the Seminary. This was designed make the seminary a unifying agency among the Menonites in America. The faculty was also made up f men from different branches. The Seminary had tudents from the General Conference Mennonite Church, he (Old) Mennonite Church, the Mennonite Brethren, he Evangelical Mennonites, the Mennonite Brethren in Christ and the Central Mennonite Conference. However, he active support was limited largely to the General Conference Mennonite Church and the Central Menonite Conference, which at that time had not yet joined he General Conference.

The faculty consisted of four full-time professors: . E. Hartzler, President; Paul Whitmer, Dean; Jacob Quiring, Old Testament; J. A. Huffman, New Testament. The part-time men were N. E. Byers, S. M. Musselman, nd others. The part-time professors were either pasors of churches or teachers in Bluffton College. The vork of the Seminary was divided into two schools. The graduate seminary, open to men and women who ad completed the regular college course with the A.B. r equivalent degree, offered a three-year B.D. course. The second school was the theological college, which equired high school graduation for admission and ofered a four-year Th.B. course. Students came mostly rom Bethel and Bluffton colleges, with a few from Gohen and Tabor.

In the graduate seminary the work was arranged under ine departments: Old Testament, New Testament, hurch history, systematic theology, philosophy of reigion and religious education, homiletics and practical heology, history of religions and missions, public speakng, and church music. The Biblical departments had ach the services of a full-time professor. In the theological college the work was a combination of collegiate and theological courses. The Seminary graduated a total of 26 men and 3 women in its eleven-year history. The total number of degrees granted from the beginning of the Mennonite Seminary in 1914 was 56, mostly B.D. Some M.A. degrees were granted by Bluffton College for work done in the Seminary. A two-year lowel level English Bible course was offered for a time, but enjoyed only a small attendance. The Seminary had a small endowment of $25,000, but the main support came from five conferences, each of which assumed the support of one chair.

With the coming of the movement for standard theological seminaries and the resulting mergers and affiliations of seminaries to qualify for that rating, Witmarsum Seminary became conscious of the need for changes in its setup. Letters were addressed to a number of well-established seminaries inquiring what opportunity there might be for an affiliation with them. The responses from all the seminaries contacted were generous and indicated an eagerness to enter such a relationship. This was a difficult decision to make. Location, type of teaching, cultural and social differences in these seminaries varied widely. On these points the seminary family differed. No agreement seemed possible; consequently the Witmarsum organization disintegrated and the Seminary closed in May, 1931. After 14 years the Seminary reopened in Chicago under a new name and organization but with the help of $11,000 in liquid assets and the library and equipment of Witmarsum Seminary.

(Reprint, *Mennonite Encyclopedia.*)

Family Histories Available

The Bethel College Historical Library has just published the Decker, Siebert and Eck family histories compiled by Lydia Eck Cooper. These histories sell as follows: Decker History—$3.50; Eck History—$3.00; Siebert History—$2.50. Order yours today from the Bethel College Historical Library, North Newton, Kansas.

Beginning of Theological Training among Mennonites of America

The Wadsworth School

By ANNA KREIDER

JANUARY 2, 1868, was a red-letter day in the early history of American Mennonitism. For on that day the first Mennonite college in America opened its doors to its first twenty-four students.

The school, which bore the rather imposing name of "The Christian Educational Institution of the Mennonite Denomination," had been conceived almost eight years before in the earliest stages of the unification movement leading to the formation of the General Conference Mennonite Church. As a result of the deeply-felt need for trained Mennonite ministers and missionaries, the leaders at the second Conference, held in 1861, started drawing up plans for a theological institution. The scattered Mennonite churches, many of them still in the pioneer stage, responded generously to the appeals in behalf of this new venture; their sacrificial contributions amounted to more than a thousand dollars per church per year during those hard Civil War times.

Wadsworth, Ohio, halfway between the Conference congregations of eastern Pennsylvania and Illinois and Iowa, was chosen as the location for the new school. A roomy, three-story building was erected on a beautiful wooded plot about half a mile from town and was completed in 1867. Impressive dedicatory services were held on October 13 and 14, 1867, in connection with the fourth Conference. The school opened with high hopes the following year, in spite of a debt of $2050 and in spite of the fact that a suitable theology professor had not yet been secured.

What was school like for those first students? Classes were conducted in German, although English was also taught. The plan was to divide the instruction among three teachers: 1) theology, 2) German and elementary branches, and 3) English and sciences. Christian Schowalter, a minister from Iowa, served as principal and German teacher, and A. Fritz, a non-Mennonite, taught English. No theology courses were offered the first year.

"Home" was the third floor of the school building; the other two floors were divided into classrooms and teachers' apartments, and the basement held the kitchen, dining room, and utility rooms. Every student planning to lodge in the school was charged an annual fee of one hundred dollars for instruction, board and room, washing, fuel, and light. The students were to spend three hours every day in physical labor for their own exercise and for the benefit of the school.

A typical day's program was a combination of work and study. "Rising at five o'clock was followed by washing and cleaning up rooms, morning devotions and breakfast at 7:30. The period from eight to one o'clock was devoted to study and instruction, with dinner at one and work in the afternoon for each student in the yard, garden, or field. Some of the typical assignments were peeling potatoes, feeding the animals, bringing in wood for the kitchen, doing carpenter work or shoe repairing, cutting wood, making trips to town, smoking meat, or milking the cow. Supper at six o'clock was preceded by an hour's study and followed by another study period, with devotions again at nine o'clock."

Of the first twenty-four young men who attended the Wadsworth school, at least thirteen were Mennonites, representing five states; and the remaining eleven were from the local community. The first novelty of the institution soon wore off, and by the end of the first three-month term, sixteen students, including all but one of the local young men, dropped out of school. However, eight new students, mostly Mennonites, enrolled at that time, bringing the attendance to sixteen.

Interest and confidence in the college steadily increased among the Mennonite congregations. Pictures of the school and information about it were eagerly sought. When the second school year started in November, 1868, thirty students were enrolled.

By this time, too, a highly qualified man had been found to fill the position of theology professor. This man, Carl J. van der Smissen of Friedrichstadt, Germany, was a vigorous leader, fifty-six years old, with excellent training in European universities and a long pastoral experience in the Mennonite church. He arrived in Wadsworth with his family to begin the theological course in January, 1869. Aristocratic and deeply religious, the van der Smissens brought a needed cultural emphasis and missionary zeal to the pioneer community and the Mennonite church.

From the first, however, van der Smissen had difficulty translating his European experience into American conditions and he had friction with the co-worker assigned to share the leadership of the school with him. In October, 1869, Christian Schowalter resigned and Jonas Schultz was called to his place as German instructor.

The following years were the flowering period of the school. A sizable increase in enrollment (forty-seven

Wadsworth School, Faculty and Students.

students, more than eighty per cent of them Mennonites, in 1869-1870) attested to its popularity. Many interesting glimpses of school life—the singing, Sunday school teaching for the local Mennonite church, maple sugar time, the rat hunt, sleigh rides—may be found in *Sketches from My Life,* by Sister Hillegonda, daughter of Carl J. van der Smissen. A high point of this period was the first graduation in 1871. Of the ten graduates, five had completed the three-year theological course—William Galle, S. S. Haury, J. S. Hirschler, J. S. Moyer, and S. F. Sprunger—and all had dedicated themselves to full-time Christian service.

During these years, contributions of money and produce for the dining hall flowed in freely from the churches of the Conference. However, the students' admission fees were so low they barely covered the cost of board. The haphazard contributions, no matter how generous, could not keep up with the running expenses of the school and the teachers' salaries; thus the debt increased at an alarming rate.

The burden of this debt to the sensitive nature of Jonas Schultz (who served as bookkeeper as well as German teacher) and his own ill health forced him to resign in 1871. Soon afterwards A. Fritz also resigned. Daniel Risser from Illinois was called to teach German, and Manasse S. Moyer, a former student at the Wadsworth school, returned to teach English.

By the end of 1872 it was evident that the conditions within the school were deteriorating. Enrollments slowly decreased. In spite of a determined effort to liquidate the debt it still stood at more than four thousand dollars. Post-war times were hard throughout the country, and interest rates were high. To add to the financial difficulties, the wave of immigration of Russian Mennonites to America had begun, and money intended for the school was gladly spent to aid the more unfortunate brethren with transportation and shelter. The prospective foreign mission program outlined by the Conference in 1872 was also to have this effect.

More distressing, however, were the contentions arising within the school. The double-headed system of management of the institution was so irritating through confusion of rights and duties that it finally produced a bitter conflict between the principal, Risser, and the theological head, van der Smissen. Each attempted to make the other unpopular with the students. Factions were formed among the students supporting one teacher or the other. The rift even threatened to split the Conference, as churches of the west sided with Risser and those of the east with van der Smissen.

Spiritual life in the institution declined, as did its attractiveness and popularity with the students. Only twelve enrolled at the beginning of the term in the fall of 1874. By the spring of 1875 the attendance had become so small that M. S. Moyer, the English teacher, felt it was his duty to resign to save the school money. Moyer, however, being the only clear-headed and conciliatory teacher, was urged to stay till the Conference met in the fall.

The school rapidly lost favor with the churches as stories circulated about the disgraceful conduct of the students and the lax discipline of the instructors. A climactic event in this disordered year was the incendiary attempt in the school building, which was, fortunately, unsuccessful.

A crisis had arrived in the history of the school. When the Conference convened in 1875, radical measures had to be taken to save the institution from collapse. It was decided to divide the instruction into two independent departments, a theological school in German and a normal school in English. From now on, the school was to be more American. In view of the debt, which was now a staggering eight thousand dollars, the student fees were raised to a minimum of $170 annually. Most drastic of all was the decision to permit women students, a possibility that had been discussed as early as 1868. Besides regular school subjects, girls were offered instruction in drawing, painting, and fine needlework by Hillegonda and Wilhelmina van der Smissen, daughters of the theology professor. Girls, however, were not permitted to board in the school building.

Under the new system improvement was immediately noticeable, especially in the enrollment of the English department, which was now headed by a Professor Stutzman, both Moyer and Risser having resigned at the end of 1875. Of the total attendance, however, there were only nine from Mennonite families and only a few from outside Ohio. Most of the students were local students attracted to the normal course rather than Mennonites seeking theological training; it was obvious that the school was failing in its original purpose. In addition, expenses still far exceeded receipts, and the debt climbed to nearly ten thousand dollars in 1876.

In December, 1876, the General Conference put the school, now actually to be two distinct schools, on a more businesslike basis. C. J. van der Smissen headed the German school, and A. S. Shelly, a former student, was put in charge of the English school.

Attendance in the German school was poor, the number varying between three and sixteen in 1877. The English school too had difficulty in re-establishing confidence, but under Shelly, assisted by his brother Daniel, it increased rapidly in popularity; and attendance reached sixty during the first year. L. S. Schimmel, another former student, joined Shelly in 1878, and together they successfully operated the English school, "Excelsior Normal School," until the school building was sold for its debts. Their last term ended in 1879.

During the two years since the Conference session of 1876, a desperate fund-raising campaign had reduced the debt to about twenty-five hundred dollars. The school was thus in a comparatively prosperous condition. Nevertheless, the Conference leadership, discouraged by

their failure to eradicate the debt, decided at the session on December 2, 1878, to discontinue the school, with a view to starting another one later in a more favorable location.

Wadsworth school came to a disappointing end; but even so, that venture cannot be written off as eleven years' and $31,700 worth of failure. It cannot be denied that the students who attended there, more than three hundred of them, received worthwhile training. During the first nine years, before division into two schools, the average attendance was about thirty-four, a respectable record for those early years. About two-thirds of these young men were Mennonites, and their leadership and influence was immediately felt in the Conference. In the minutes of subsequent Conference sessions appeared the names of many outstanding former students including J. B. Baer, A. M. Fretz, N. B. Grubb, J. S. Hirschler, M. S. Moyer, A. S. Shelly, and S. F. Sprunger. The school also greatly enhanced the cause of missions and trained such pioneers as S. S. Haury and H. R. Voth.

Higher education had been introduced among American Mennonites; the old system of untrained lay ministers in General Conference churches was coming to an end. Moreover, the van der Smissens had shown the American frontier Mennonites that higher education could go hand in hand with humility and evangelical zeal. In spite of opposition the General Conference Mennonites now began to evaluate and appreciate education more intelligently. The Wadsworth experience gave later educational ventures a foundation on which to build.

Young men trained in Wadsworth had a new experience in literary societies, instrumental music, young people's work, and Sunday school. In these and other ways the school encouraged a spirit of open-mindedness. Students developed friendships with others from different areas, which later served to promote harmony in the Conference. The school challenged the churches to work together, and it was probably the chief influence in bringing the Swiss churches of Ohio and Indiana into the General Conference.

Years later an alumnus of the Wadsworth school, N. B. Grubb, summed up its contribution in these words: "That institution has gone down . . . but from that time we can date the upward movement of progress in our church . . . It marked the breaking away from formalism and the beginning of intelligent combination of forces and the positive, aggressive work for the Master as well."

Goshen College Biblical Seminary

By HAROLD S. BENDER

GOSHEN College Biblical Seminary, now a fully graduate theological school, traces its beginning in 1933 when the first theological curriculum (Th.B.—4 years) was inaugurated in the Bible School at Goshen College. In 1944 the Bible School was made autonomous, and in 1946 the graduate B.D. program was added. The Th.B. program was discontinued in 1955. The name Bible School was changed to Biblical Seminary in 1947.

A total of about 400 students have been matriculated, 1933-1958, of whom 210 have completed a degree course (with 229 degrees), 193 men and 17 women, and 43 are still in school. Over 325 graduates and former students are now serving the church distributed approximately as follows: in pastorates 180, foreign missions 90, home missions 15, and in church institutions 40, with others serving as administrators, teachers, editors and writers. In the current year, 1958-59, the enrollment is 49, of whom 40 are full-time students.

The Seminary was recently fully accredited by the American Association of Theological Schools, after having been an associate member since 1955. It is a full partner in the Associated Mennonite Biblical Seminaries along with the Mennonite Biblical Seminary in Elkhart. H. S. Bender has been the dean from the beginning. Other professors with their dates of beginning service, are J. C. Wenger (1938), Howard H. Charles (1947), Paul M. Miller (1952), J. D. Graber (1957), John H. Yoder (1958), J. Lawrence Burkholder (1950), and J. Marvin Nafziger (1958), are part-time teachers. Paul Mininger, now president of Goshen College, and Sanford C. Yoder, former president of the college, both served for a substantial period of time on the Seminary faculty.

A complete new Seminary plant is now under construction. The academic wing with classrooms and offices was completed in January, 1959, while the chapel and library are still under construction, to be finished later in the year. The total library holdings are approximately 22,000 volumes including the unusually rich Mennonite Historical Library with 13,000 volumes.

A completely new set of buildings will soon be fully occupied by the Goshen College Biblical Seminary.

Hitherto the Seminary has used classroom, office, chapel, and library facilities in the college academic and library buildings. The new buildings are located on the south edge of the main college campus on South Main Street adjoining to the southwest of the new chapel-church building which is being erected at the same time. The new location provides ample space for an adjoining parking lot as well as possible future apartment space for married students.

The Seminary buildings constitute a functional complex of three distinct units, in handsome red colonial brick and glass construction, a classroom-office wing, a library-research-archives wing, and a chapel adjoining the academic wings but connected to them by means of a lounge-lobby.

The outer shell of the entire complex of buildings has been erected, but due to incomplete financing only the classroom-office wing has been completely furnished and occupied. The Seminary moved into this wing at the beginning of the current second semester on January 26, 1959. This section of the building contains five classrooms, ten teachers' offices and two administrative offices plus the lounge. A generous gift by one family has made possible the erection of this wing and the chapel, the latter to be completely finished by commencement in June.

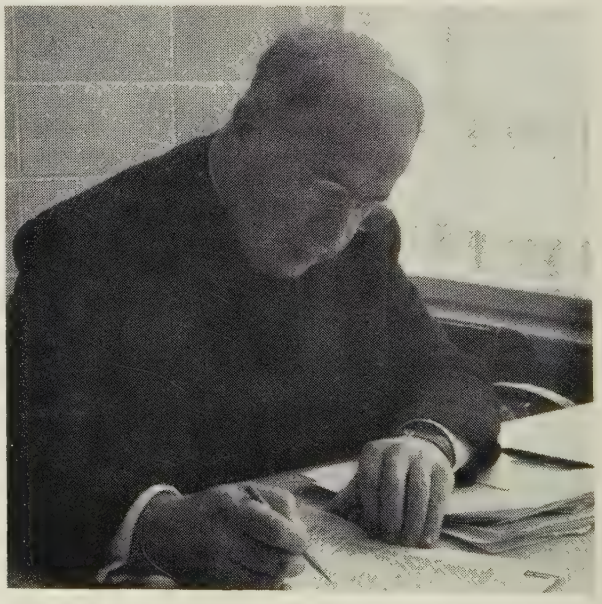
The library-research-archives wing, which is to be completed by fall, contains besides a reading room-stack section and librarians' offices and workrooms, a major section housing the unusually rich Mennonite Historical Library, and the Archives of the Mennonite Church. The latter two are being united under the Historical Committee of the Mennonite General Conference which is making a contribution sufficient to cover the cost of this section of the building and will establish its permanent headquarters here.

Howard Charles teaching at Goshen College Biblical Seminary.

The new Seminary buildings are designed to handle a school of up to 100 students, with a chapel seating capacity of 160. The library is designed to hold a core theological collection and the historical collection in support of the main theological collection on the Mennonite Biblical Seminary Elkhart campus of the Associated Mennonite Biblical Seminaries, all three collections being operated as a joint library.

Dedication of the completed buildings is planned for the fall of 1959, by which time the total cost of construction and equipment will probably have reached $225,000.

Hall of new Goshen College Biblical Seminary building. Dean Harold S. Bender at desk.



The Elkhart County, Indiana, Mennonites

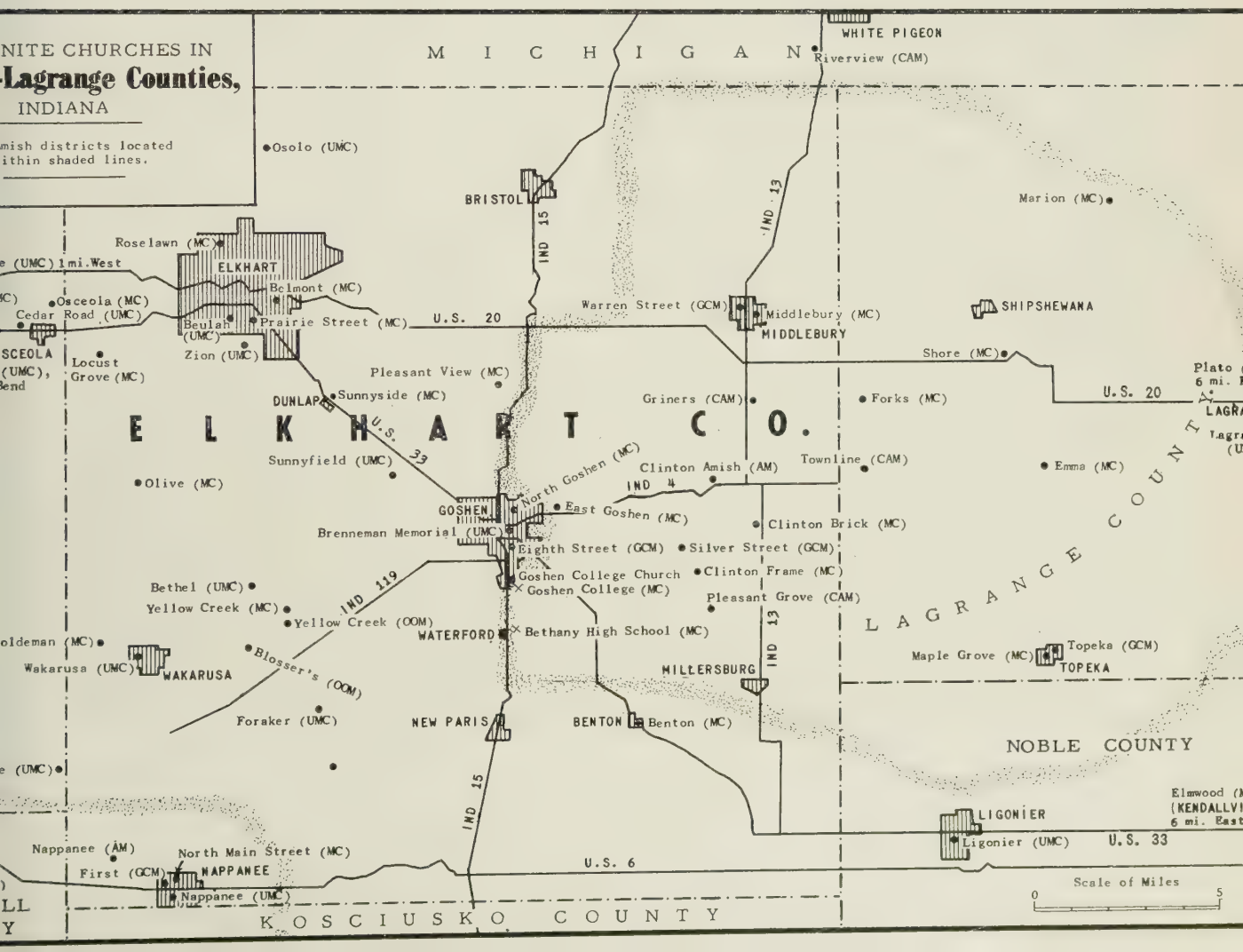
By HAROLD S. BENDER

ELKHART County, Indiana, the center of the northern tier of Indiana counties on the Michigan border, about one hundred miles straight east of Chicago, is the seat of the third largest concentration of Mennonites in the United States (after Lancaster County, Pa., and Harvey County, Kansas). Founded in 1841 (Amish) and 1845 (Mennonite), in 1959 the total Amish-Mennonite settlement with spill-over into all surrounding counties, includes about 10,500 baptized members in 74 congregations distributed in round numbers as follows: Mennonite Church, 20 congregations with 6,000 members; Old Order Amish, 37 with 3,000; General Conference Mennonite, 4 with 1,000; Old Order Mennonite, 2 with 300; and Beachy Amish, 2 with 225. In addition, there are two small Brethren in Christ congregations.

The urban centers are Elkhart with a population of 45,000 in its metropolitan area and Goshen with 15,000. Familiar names of small towns and villages are Middlebury, Topeka, Shipshewana, Wakarusa and Nappanee. Goshen is the approximate center geographically and for Mennonite population. It is a prosperous area industrially and agriculturally, with a good community spirit and strong Protestant character.

Elkhart and Goshen have long been strong religious centers of the Mennonites. Elkhart was the seat, 1867-1908, of the influential historic publishing enterprise established by John F. Funk, called the Mennonite Publishing House, and has been since 1892 the location of the Board of Missions and Charities. Goshen College, established in Elkhart in 1894 and moved in 1903 to Goshen, and its Biblical Seminary, established in 1946, are widely known. Goshen is also the location of the Mutual Aid headquarters of the Mennonite Church, and of Bethany Christian High School with 235 students. The newest institutions are the Mennonite Biblical Seminary moved to Elkhart from Chicago in 1958, the Congo Inland Mission Headquarters built in 1959, and the Oaklawn Psychiatric Center, just now being established at Elkhart on an inter-Mennonite basis by the Mennonite Central Committee.

The Old Order Mennonite (Wisler) group had its origin here in 1871, and the Mennonite Brethren in Christ likewise in 1875, the Conservative Amish Mennonite about 1885. The present General Conference congregations are largely of Central Conference Mennonite (formerly Amish) background. Inter-Mennonite relations are good.



Theological Training among the Mennonites

By CORNELIUS KRAHN

MOST of the early Mennonite leaders had either a good general education or a theological training. Conrad Grebel studied at the universities of Basel and Vienna. Balthasar Hubmaier was a professor of theology. Menno Simons had the theological education of a Catholic priest and functioned in that capacity for many years. However, not all the early Anabaptist leaders had a general humanistic or theological training. Some were suspicious of the theological leaders of their opponents be that in the Catholic, Lutheran or Reformed churches and accused them of not seeing the biblical truth because of their learning. The reason for this accusation was the severe persecution which was in many instances instigated by these opposition leaders. Nevertheless, Menno Simons stated in this connection that his training enabled him to understand the scriptures more fully. However, the second and third generation of Anabaptism, after the period of martyrdom and withdrawal into secluded areas, became more and more suspicious of learning and participation in the cultural life of the environment. Severe persecution and isolation left an impact on the brotherhood which was only overcome many generations later. In fact we have not yet fully freed ourselves from its results in America. The situation is quite different in Europe.

Holland and Germany

In the Netherlands the Mennonites began early to participate in the prosperity and cultural benefits of the Golden Age of the 17th century. Soon the congregations began to elect ministers from the ranks of physicians because they had received a general formal training. This remained a practice in most of the urban churches until formal theological training was introduced. Some of the outstanding ministers started to prepare young men for the ministry as early as 1680. In 1735 a Mennonite theological seminary was established in Amsterdam which became a conference institution in the beginning of the 19th century. Almost all Dutch Mennonite ministers have received a full theological training since that time. Later the seminary affiliated with the University of Amsterdam.

The Mennonites in the urban North and West German congregations followed the pattern of the Dutch Mennonites. Krefeld, Emden, and Hamburg were closely affiliated with the Dutch Mennonites, and their ministers were mostly trained in the Amsterdam Mennonite Seminary. Since the middle of the nineteenth century the German Mennonites, particularly the urban congregations, also called on ministers who had received a theological training at German universities. The rural congregations, which were giving up the traditional multiple lay ministry, called on young men who had attended some of the pietistic Bible schools, such as Chrischona near Basel. Conditions in Switzerland and France were similar. Today most of the ministers in Germany receive a salary. Some have a full theological training, others have attended a Bible school, and some ministers are still elected from the local congregations without special training.

Russia

The Mennonites of Russia retained the multiple unsalaried lay ministry until the end of the 19th century. With the improvement of educational facilities and the raising of the educational standards within the congregations it became necessary to deviate from this old practice, just as had been the case in the urban churches in Germany and in Holland. In Holland in the early days the congregation frequently elected the ministers from the ranks of practicing physicans. In Russia those in the teaching profession were considered most suitable for the ministry. Before World War I the Mennonites of Russia had a total of five hundred ministers. Of this total about one-third were teachers with a parochial secondary school training. Two-thirds had only an elementary training. Twenty-five of these ministers had received theological training. Many of the ministers who immigrated to Canada and South America had been teachers of elementary and secondary schools in Russia, where they had obtained a good Bible training. Some of them had also attended short-term Bible schools in Russia.

Development in America

Theological training among the Mennonites of America began more than one hundred years ago when Abraham Hunsicker, a co-worker of John H. Oberholtzer, "felt more than ever before the need of a provision for more and better knowledge and resolved before God to found a school that should afford to others means of obtaining that of which he was deprived" before he became a minister. He opened Freeland Seminary in 1848. Later this became Ursinus College of the Reformed Church because Mennonites failed to support the institution. Men like John F. Funk, Warren Bean, C. H. Wedel and others who became leaders among the Mennonites attended this school in their day.

The first Conference institution was Wadsworth Semi-

nary opened by the General Conference Mennonite Church in 1863. Carl J. van der Smissen from Germany, who had a good theological training, was among the first teachers. Soon after this school was closed, Mennonites from Russia, accustomed to their secondary school system, joined in the educational efforts. The Kansas Conference (the present Western District Conference) in cooperation with the Board of Missions established the successor to the Wadsworth Seminary in 1883 in the Halstead Mennonite Seminary or "Mennonitische Fortbildungschule." The two primary objectives of this institution were to provide a general and Biblical training or to train teachers, ministers, and missionaries. The Emmatal School (1882-1883) had taken steps in this direction. In 1887 Bethel College was organized absorbing the interests of the Halstead school which closed as a conference school in 1893. Mennonite Collegiate Institute was founded at Gretna, Manitoba, in 1891 and Rosthern Junior College followed in 1903.

Among the Eastern Mennonites, Elkhart Institute was established in 1894 which was later transferred and reorganized as Goshen College. In 1900 Bluffton College originated, Freeman College in 1903, Tabor College in 1908, Hesston College in 1909, and Eastern Mennonite College in 1917. Canadian Mennonite Brethren College, Canadian Mennoninte Bible College and Grace Bible College followed later. Numerous Bible schools and academies were created, many of which are no longer in existence, to furnish secondary and Bible education among the Mennonites of America. The story of specialized seminary training has been related in this issue. Mention should also be made of the Fresno Mennonite Brethren Bible Seminary established in 1955.

The service of the Bible departments of the colleges such as Bethel College, Goshen College, Bluffton College, Freeman College, Tabor College, Hesston College, Eastern Mennonite College and the Canadian Mennonite colleges has been outstanding in training ministers and missionaries for the Mennonite constituency. This very significant factor must never be overlooked when relating the story of theological training among the Mennonites of America. First there was an awakening to meet the spiritual needs of the world which caused the inauguration of large missionary and relief programs, and secondly came the realization that for Christian service at home and abroad a special training is necessary. This function in addition to the preparation for professions like teaching, nursing, medical service, social work and pre-graduate studies has been exceptionally well performed by our colleges, some of which have trained our ministers, missionaries, Sunday school teachers, and community leaders over a period of three generations. Their significant work in the future as they prepare workers along these lines, including those who will continue to receive a specialized theological training in our seminaries, remains basic.

The Challenge of Our Day

The development among the Mennonites from the traditional multiple unsalaried lay ministry to the theologically-trained, salaried minister was not so much a matter of congregational or conference action, but the result of the general development. The Mennonite congregations in isolation did not feel the need for a theologically trained ministry. The minister was elected from the midst of the church members. With the raising of the educational and cultural level, the need for a ministry that would have at least the same general training as the members of the congregation, was felt. This was necessary if the younger generation, attending higher schools and sharing in the cultural values of the country, was to be won and retained in the brotherhood. Thus the choosing of the ministers from the ranks of the physicians in the Netherlands and from the teaching profession in Russia was often a subconscious effort along these lines.

In our day we cannot afford to drift along in this area or any other phase of the Christian life. We must constructively plan the nurture of all members of the church including those who are to serve the church as leaders and ministers. The best, most qualified and consecrated young men and women must be challenged to become leaders in our communities, educators in our schools, and ministers in our congregations. We realize today that the minister of the gospel must have a good preparation which will help him develop his native talent fully so that he can use it to the greatest advantage of a local congregation and the kingdom of God in general. We have no choice in this matter. We can no longer withdraw like our forefathers did. We must have a positive and aggressive program in our church outreach, which includes a full theological training of our ministers and proper remuneration for their labor in the vineyard of the Lord. It is much better to have a constructive long-range program along these lines than to drift along accepting what is unavoidable, as has so often been the case in the past.

ISSUES OF MENNONITE LIFE

Containing Articles on Mennonite and Religious Education:

October, 1957; July, October, 1958; July, October, 1950; July, 1951; April, 1952; April, 1953, 1954.

See also

Articles in MENNONITE ENCYCLOPEDIA: "Ministry," "Elder," "Bishop," and "Seminaries."

Seminario Biblico Menonita

By ERNST HARDER

OUR Seminario Biblico Menonita was born when the concerns of the (Old) Mennonite Mission in Argentina and the General Conference churches of Paraguay, Brazil and Uruguay met. The German-speaking Mennonite communities were sending their young people to Canada and the U. S. A. for further studies. This involved many expenses and study in a language foreign to them. Besides that, the long years away from their home environment tended to wean them away, so that they came to feel more at home in North than in South America. It seemed, therefore, increasingly important to have a South American school to train young people as leaders for the colonies and churches.

The Board of Missions and Charities has done mission work in Argentina since 1917. Twenty-two congregations exist there today. For more than thirty years the mission has trained its own leaders in the Bragado Bible Institute, which is located about 125 miles west of Buenos Aires. Occasionally students from the Paraguayan colonies found their way to the Bragado school. Martin Duerksen, now serving the Union Mennonite Church in Buenos Aires; Hans Wiens, the youth leader of the Mennonite Brethren churches in South America; and Albert Enns, Mennonite Brethren missionary in Asuncion, have received part of their training there. This provided a link between the (Old) Mennonite mission and our colonies in Paraguay. Then came the immigration of refugees to Paraguay and Uruguay in the years 1947-52, in which (Old) Mennonite missionaries, particularly Nelson Litwiller, actively participated. These missionaries began to realize the tremendous potential for missions which rested in the youth of these new settlers. Thus, Nelson Litwiller, who had been president for many years of the Bragado Bible Institute, now began stirring up interest for an inter-Mennonite seminary.

In 1953 a group of representatives of the different Mennonite conferences in South America met in Asuncion for an exploratory meeting. Even though there was ground at this stage of the development for thinking that all Mennonite groups would co-operate in organizing a seminary, the Evangelical Mennonites and the Mennonite Brethren conference decided for the moment not to join this movement. Nevertheless, the (Old) Mennonites and the General Conference Mennonite Church went ahead with plans to share expenses and be equally responsible for faculty and staff. Montevideo, Uruguay, was selected as the most neutral and centrally located city for the Mennonites of South America, as the home of the new seminary. Argentina was blocked, because of increased political tensions. It was decided that the seminary should be bilingual.

In April, 1956, the Seminario Biblico Menonita opened its doors and a new chapter in Mennonite theological education began to be written. Twelve students had responded to the invitation. Nelson Litwiller was designated president. John and Marianne Litwiller, LaVerne and Harriet Rutschman taught in the Spanish language, while subjects in the German language were taken by H. H. Epp. In the Spanish department the John Litwillers were replaced by Daniel and Eunice Miller during the second year, and H. P. Epp took the place of H. H. Epp who returned to Canada. In 1958 the Spanish language faculty remained the same, while Ernst Harder replaced H. P. Epp in the German department.

In addition to these full-time faculty members, part-time teachers have been used, like Julia Campos and Anna Rindsinsky for Spanish grammar and composition and music theory respectively. Mrs. Eunice L. Miller and Mrs. Harriet Rutschman taught piano. Mrs. Miller directed the chorus during the first part of the year and Fernandez Arlt during the latter part. Violeta Briatta from the Crandon Institute taught special courses on woman's work to the women students. Mrs. Litwiller continues to act as housemother and supervises kitchen and dining room.

Last year 23 day students and 15 night students completed the school year which runs from the end of March to the middle of November. Students come to the seminary with varying preparation, which made these first years difficult for the teachers. Beginning with the 1959 school year the seminary plans to offer several courses of study: the theology curriculum, leading either to a Licentiate in Theology after four years of study or a Bachelor in Theology after 3 years for the preparation of ministers, teachers and missionaries; the 3-year Christian workers' course for church workers; and a one-year course of study for laymen. The degree requirements are those of leading South American seminaries. Many of the courses offered are those found listed in our seminary catalogues in the North. Greek, English, German and Spanish are offered as languages.

All students are given opportunities in practical work during the school year in Sunday school and youth work as well as evangelistic activities. Most students are members of the chorus and in this way have occasion to witness in the penitentiary, Youth for Christ meetings, and

different occasions in the city and in the colonies. rtets and trios are also active.

is a requirement of the seminary that each student icipate in a practical year before the last year of a icular course of study. Last November eight stu- ts completed their third year and are now doing ctical work under the supervision of experienced isters or missionaries and are required to submit ılar reports to the president of the seminary.

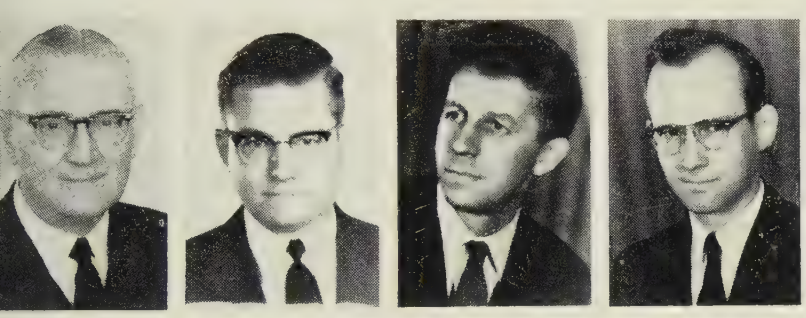
The school is also serving in other ways. It offers ht classes in which young people and adults work- in the city participate. Each year the two-week nter Bible School for German-speaking pastors and men attracts an increasing number of participants from colonies.

Once a year the seminary plays host to the monthly eting of the association of evangelical pastors. Many the evangelical pastors and visiting ministers to the are invited to speak in our chapel services.

Although the (Old) Mennonite and General confer- es are supporting this work on an equal basis, the ection comes from the South American Seminary ard, which consists of representatives from Paraguay, azil, Uruguay, and Argentina. The seminary is en-

(Continued on page 96)

Seminary Quartet: Heinrich Loewen, Brazil; Walter Thielman, Heinrich Paetkau and Abram Enns, Paraguay.



Professors of the Seminary:

(Left) Nelson Litwiller, Ernst Harder, LaVerne Rutschman, Daniel Miller.

Building with MCC offices and Seminario Biblico Menonita with students in Montevideo, Uruguay.

Union Biblical Seminary in India

By S. T. MOYER

AUGUST 15, 1947, the date of the coming of independence to India, marked the milestone when India became master of her own destiny. Since then a silent revolution has been in progress. India is hurtling forward from a feudal society into the atomic age. What Europe took 250 years to accomplish, India is attempting to accomplish in 25 years.

Modern India

Vast programs are on foot in the political, economical, industrial, and educational reconstruction of India. In addition to these which are changing the land and the people, there are other important factors to be reckoned with in the future conduct of the Christian enterprise: (a) the winds of nationalism blowing with relentless force; (b) the natural growth in numbers and in capable leadership of the church in India, so that churches established at the turn of the century or before, are approaching spiritual maturity; (c) the vast unevangelized population equal to all of both North America and South America, plus many more factors besides.

These factors mean: (a) growing churches demand that pastors be supplied; (b) nationalism requires Indian pastors, not foreigners, serving thus; (c) the education of the masses means an educated national ministry of a far superior type; (d) the vast unevangelized population means that the Indian Christian pastor must have a real passion for evangelism in addition to a nurture program for the flock. He can then lead his people so that the church becomes a vast lay evangelistic movement as well as a seed bed of nurture in things of Christ.

Union Biblical Seminary

The Union Biblical Seminary located at Yeotmal, India, near the heart of India, seems to be the answer. It is the only theological school in India which has commanded the loyal support of the Mennonites.

There are five missions energetically conducting work in India which also have representation in the Mennonite Central Committee. These are the Mennonite Brethren, the General Conference Mennonite Church, the Mennonite Board of Missions and Charities, the United Missionary Society, and the Brethren in Christ. Of these five, three have from the beginning had co-operative status with the Yeotmal Union Biblical Seminary. These three are the Board of Missions and Charities, the General Conference Mennonite Church, and the United Missionary Society. The other two are seriously considering it. This co-operation has consisted of representation on the Board of Governors, representation if possible, on faculty or staff, and making a contribution to the annual budget.

Thus on the Board of Governors and serving in the staff are found such Mennonite names as Blosser, Burkhalter, Claassen, Geiger, Groff, while the names of Eicher and Burkhardt from non-Mennonite bodies indicate that they have had Mennonite connections. In addition to the three Mennonite bodies now co-operating, there are four more, a total of seven, which have furnished the major backing of the institution. These four are the Quakers or Friends of Ohio, the Christian and Missionary Alliance, the Free Methodists, and the Conservative Baptists. Besides these there are about five other missions with representation on the Board of Governors. It is remarkable that of the seven bodies which furnish most of the support, three are Mennonites, one is a Quaker and a fifth has had an ex-Mennonite on its administrative committee, with Mennonite names scattered through its personnel.

The Significance of the Seminary

One appraisal of the institution is found in the words of Everett Cattell, representing the Ohio Friends, which he wrote two years ago, which is still true. In only two instances do I make changes to bring figures up to date, as of June, 1958. The "students are outstanding. I was at the school nearly a week, and got well acquainted with the faculty," he wrote. "We have there some really outstanding people. We need have no embarrassment. We have over one-hundred students this year, and had to turn away five-hundred applicants. Usually, when you start a seminary, you put up some buildings, look around for a faculty, and then hope that some students will turn up. Here it is reversed." Hundreds of "students are knocking at our doors and are being turned away. We have in hand an outstanding faculty of a quality which most seminaries work for years and years to get—while the one thing we do not have is buildings or housing for them."

The students receive their preparation for their life work on two levels—(a) the college level, a four-year course which grants them a G.Th. degree (G.-Graduate), and (b) the post-graduate level, a three-year course which grants the B.D. degree. Under the dynamic leadership of Frank J. Kline, who received his education in Biblical Seminary N. Y., in Princeton, and in Teacher's College, Columbia, the growth has been most extraordinary. In 1951-52 there were 22 students. The next year 25, the third year 38, then 47, then 50, then 74, then 101.

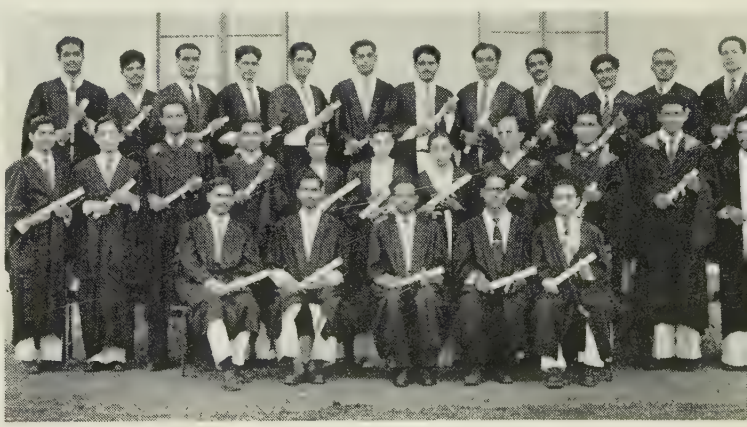
The students first came from within the province. Then they came from all over India. Then they came from Japan, Tanganyika, and Malaya. At first there was representation from only three or four missions

Board, faculty and student body of United Biblical Seminaries, Yeotmal, India, 1958 (top). Graduation class, 1958, United Biblical Seminary, Yeotmal, India (right). Bishop Athanasius of Southern India and Prof. P. T. Gweakwad (below).

and their churches. By this time last year 33 denominations in India were represented in the student body. Thus in the short time of six years from March 1952 to March 1958 it has become the largest Protestant theological seminary on its level in India. Last March 29 were graduated, which is, as far as is known, the largest class ever to graduate from such a school. The average of all other theological schools and colleges in India was three graduates for the last two years.

The combined Mennonite missions and churches have sent more students than any other church body and have not lagged behind in contributing faculty members. A consideration of the students must take into account those from the ancient Syrian Church as found in South India. This ancient Christian church experienced a reformation of its own early last century, and from the evangelical wing of this church, the Mar Thoma, have come some students.

(Continued on page 96)



A group of women served meals to some 900 guests. Enjoying an old fashioned coffee break (Vesper).

Mennonite Folk Festival, 1959

The Festival started with the butchering on the College campus. Guests are welcomed for the dinner served in the College dining hall.

Richard Wedel, Moundridge Co-op, displays butter churns. Melvin Schmidt as "Winta" in Low German play by Arnold Dyck.

This year's Mennonite Folk Festival took place on March 6 and 7 starting at 1 p.m. on Friday with the butchering of hogs on the Bethel College campus, a display in Memorial Hall, and later, the serving of refreshments during the coffee break. A Low German dinner was served on Friday evening and a West Prussian menu was available on Saturday evening. Otherwise the programs on the two days were identical.

The Low German play by Arnold Dyck, "Wellkoam p'e Forstei," and some skits were presented in Memorial Hall under the direction of Cornelius Krahn. The Swiss play, "Von Russland uf America," under the direction of Mrs. Art Wedel and a Prussian skit, "Hans and Lenchen oder 'Brautfete,' 1900," under the direction of Arnold Regier, were presented in the chapel of the Administration Building. Some 1200 saw the plays during the two evenings and some 900 were served meals during the two days.

The Mennonite Folk Festival, now an annual feature, will be continued on a larger scale. Plans for next year are already in the making. Many Mennonite communities will participate. Suggestions are solicited.

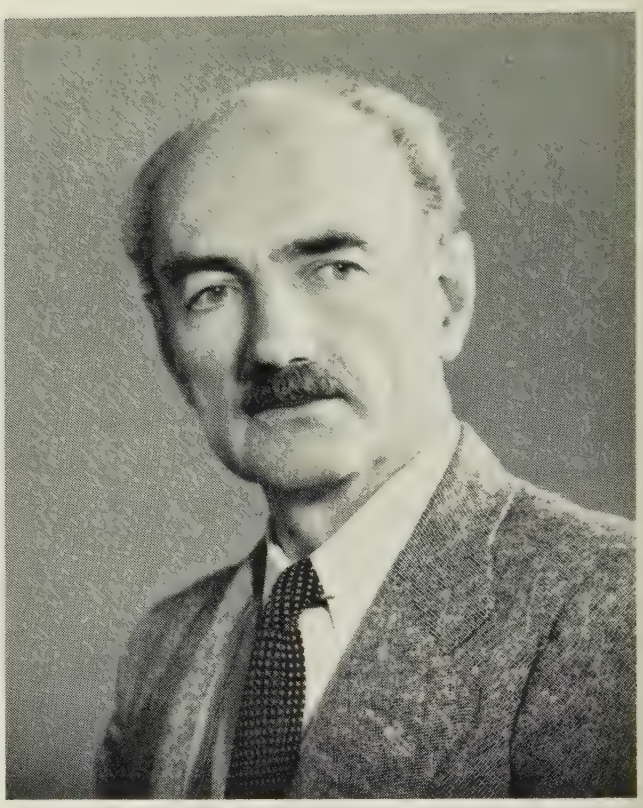
Dressed in their Sunday best of years past these ladies inspect butter churns on display at the Mennonite Folk Festival.

Future plans include extensive displays of pioneer household and farm tools and artifacts. Demonstrations of early Mennonite craft are also being planned.

(Left) The Swiss Mennonites of Volhynia vote to leave Russia and to migrate to America. This play was presented at the Folk Festival by Moundridge Mennonites under the direction of Mrs. Art A. Wedel. (Right) Prussian Mennonites present "Brautfete," the practice of an engaged couple to visit the relatives. This play was presented at the Folk Festival under the direction of Arnold Regier.

Arnold Dyck at Seventy

By GERHARD WIENS



Arnold Dyck of the "Russlandmennoniten," their beloved writer, their hearty humorist, their faithful portraitist, their enterprising publisher and editor, was seventy years old last January.

We from Russia have always held him in the highest esteem. But only when we step outside our small Mennonite world and look about us do we realize the uncommon stature of this man in our humble midst. His accomplishments as publisher and editor would have gained recognition anywhere. And if the outside world would or could read his works it would be quick to acknowledge his art. Our other High German writers also are little known outside our fold, but Arnold Dyck stands alone as a Low German writer of merit whom only his own tiny community can even read.

Verloren in der Steppe is second to none among the High German works of Mennonite authors. But it is Dyck's Low German work that must be regarded as his most significant and original contribution to the world of letters. It can claim a place in the very respectable ranks of all German dialect literature. We Low Germans from Russia rejoice that, thanks to him, we now have a literature in our very own mother tongue. It is small and modest in scope, but it is literature. Our humble *Plautdietsch* has become a medium of artistic expression—who would ever have dreamed that!

From Russia to Canada

Arnold Dyck's seventy years are sharply divided into two nearly equal halves, the first spent in Russia and Germany, the other in North America. All his writing has been done since he came to Canada in 1923, but nearly all of it deals with our life in the old country, the "good old days" in our beloved villages in the Steppe before the avalanche of terror and destruction roared down upon us.

Dyck was born on January 19, 1889, at Hochfeld, one of the daughter-villages of the Old Colony, between Alexandrovsk and Ekaterinoslav (the present Zaporozhe and Dnepropetrovsk) Russia. His father was a hard working farmer and Dyck's childhood life was like that of thousands of us Mennonite farm boys—rather severe, but secure and contented; rich in simple joys, yet plain enough to spur a poetic imagination to create its own fairyland. The boy's gifts were recognized early and a wise father sent him to secondary school, even though in those years a farmer's son was supposed to stay on the farm and not waste his youth and his father's money on useless education which would only make him "stuck up." After secondary school and three years at the School of Commerce at Ekaterinoslav young Dyck went to Germany and studied art at Munich for one year. He continued his art studies for two more years at Moscow and St. Petersburg until World War I claimed him for four years of service at Ekaterinoslav. The remaining years in Russia he taught in Mennonite secondary schools. During the famine of 1921-23 he was local director of the American Mennonite Relief and afterwards held an administrative post in the great emigration movement. He came to Manitoba himself in 1923.

Editor and Publisher

It was indeed fortunate for the Mennonite press and literature that Dyck very soon found the work for which he was so eminently qualified by education and talent. He became editor of the *Steinbach Post,* a Mennonite German-language weekly established by the early settlers who had come to Manitoba during the first great exodus of Mennonites from Russia in the 1870's. It was in his *Post* that he first tried his beloved *Plautdietsch*

n his readers with "Belauschte Gespräche," unpretentious humorous conversations among typical Mennonite armers.

In 1936 Dyck gave up the editorship of the *Steinbach Post* to devote himself completely to a new publishing venture which he had started the year before, the *Mennonitische Warte,* an illustrated monthly magazine. With this courageous undertaking Dyck was a pioneer. It was the first Mennonite periodical of America devoted to literature and art. Dyck was astonished to discover how many writers and poets there were among us who had never had even the prospect of an audience and who eagerly welcomed the opportunity to be heard at last. He set up a department, "Onkel Peters Geschichtenverein," in which the lovable Uncle Peter chats delightfully with Mennonite children all over the world and prints their delighted responses and their very creditable creative contributions. The magazine brought numerous photographs from Mennonite life, past and present, in every issue and in some even an art reproduction. There were short stories and poems, articles on Mennonite life and history, first printings of historical documents, and every little nook was filled with charming Low German nursery rhymes.

Our people had never had anything like the *Warte* and received it with delight. It was such a new feeling to have a magazine that was all their own, in which they saw and heard themselves and not somebody else, no matter how kindred, as for example in magazines from Germany. Since heretofore all our publications had borne a pronounced religious character it is a credit to our clergy that it showed no intolerance toward the "worldly" character of this magazine, but on the contrary supported it and even contributed to it. The *Warte* never preached or instructed, but the culturally alert Mennonite found in it what neither our religious papers nor "outside" periodicals had ever offered him: himself—not somebody else and not only part of himself. It was eagerly read by German-speaking Mennonites from Russia everywhere—in Canada, the United States, South America and Germany. But it soon became apparent that a community of twenty-five or thirty thousand was just too small to support its own periodical, no matter how popular. Dyck could not go on subsidizing it with his own means and after four years discontinued publication, a sad man consoled only by the stunned sorrow of his readers.

A few years later Dcyk, undaunted, made another attempt with the *Warte-Jahrbuch,* an annual in the manner of the *Warte.* Here once more appeared our Mennonite life, past and present, in all its vigor and variety. Our own men and women once more gave eager support with their contributions. Alas, the *Jahrbuch* too had to fold after two years (1943-44) for want of subscriptions.

As a final flicker of the doomed flame appeared *Mennonitische Auslese* in 1951, a year's digest of historical and literary items from the Mennonite press. Dyck had particularly hoped for enough material of literary quality to keep his digest going. This was to have inspired our writers and poets to continued productivity. To his great disappointment, his files at the end of the year were practically empty and there could be no digest of the quality he had had in mind. The *Auslese* died. Yet many a reader must have regretted Dyck's unwillingness to lower his standards just enough to nurse a thing along which deserved to live. The one issue of the *Auslese* contains a number of items of lasting value.

Dyck also tried to advance Mennonite letters by publishing books by our authors, but again the small audience turned his efforts into financial failures. (It must be remembered that in proportion to our numbers we buy many more books than the general American public. Alas, there are so few of us.) Yet these books were worth publishing and would have been lost to us if it had not been for Arnold Dyck. The same must be said about all his other unsuccessful publishing endeavors: he failed only financially. Culturally he won decisively and magnificently. *Warte, Warte-Jahrbuch, Auslese*—only seven volumes, but in them is preserved a faithful and fascinating record of much Mennonite life. There would be no such record if it had not been for Arnold Dyck.

Another pioneer publishing enterprise of paramount cultural importance, but which for once is paying its way —though just barely—is the "Echo-Verlag," a book society which he heads and whose modest membership fees insure the publication of books on the history and life of the Mennonites from Russia. The late D. H. Epp and he founded the society fifteen years ago, which since then has brought out thirteen volumes. Some of them are reprints of rare items published long ago in Russia. Others are original works. For somebody who is not a historian himself, Dyck has made some monumental contributions to our history. Yet while he has worked to insure the preservation of so many records for future times, his deepest satisfaction has come from the knowledge that he has put them into the hands of the living for enjoyment now. Indeed, the history of our people has been less his concern than the people themselves and what it was in them that made history. This interest in the people has also inspired all his creative writing, and thus it too becomes a contribution to our history. But here the artist outshines the historian.

Art "op Plautdietsch"

Over and above the difficulties with which every writer has to grapple when he attempts to mold reality into art, our writers have always had to face the problem of language. We have long been a bilingual people and have enjoyed the benefits but also suffered the hardships of two native languages. While High German was our language in school and church and in all our writing, Low German was the language of our homes and villages and truly our mother tongue. We were *plautdietsch* through and through, yet our deepest con-

cern, our religion, was expressed in High German. Fortunately, through age-old tradition, we had become quite used to this incisive compartmentalization of our minds. Sermons, prayers, hymns, even our "Weihnachtswünsche," were simply unthinkable in Low German. In the High German compartment also belonged our letter-writing. We wrote High German letters to our own mother who would have fallen over if we had suddenly spoken to her in *Hoagdietsch*. Our newspapers used High German exclusively. The first cautious efforts of our authors were written in High German. No wonder our people did not know what to make of it when, before World War I, Jakob Heinrich Janzen of Tiege, Molochnaya Colony, not only wrote and printed but even staged a one-act play in *Plautdietsch*. They were startled, some were shocked, but most were pleased with the novelty and welcomed the two Low German plays which Janzen published soon afterwards. (See about J. H. Janzen in July, 1951, issue of *Mennonite Life*.)

But nobody followed the pioneer until a quarter century later when Arnold Dyck began running his "Belauschte Gespräche" in the *Steinbach Post*. Each "Abend" of the series was a humorous scene complete in itself, but continuity was assured through the use of the same set of characters, Mennonite "bush farmers" from the vicinity of Steinbach. "Belauschte Gespräche" already reveal Dyck the humorist, the keen observer of our folkways, the man who, if he does not know us better than anybody, is certainly without peer in portraying us. The series was continued in the *Warte,* and its popularity encouraged the author to put its characters into a story and make a book of it. Such was the origin of *Koop enn Bua op Reise* and its sequel, *Koop enn Bua foare nao Toronto*. During the next several years they were followed by two books of short stories and three plays.

While Janzen was the first to use our dialect in writing at all, Dyck is the pioneer of Low German narrative prose. Janzen had chosen the drama because it allowed him to use our dialect with the least need for deviation from everyday speech; he could just let his characters talk the way we all talked. But nobody before Dyck had ever attempted to write a story in our Low German. He wisely kept his story simple in order not to tax unduly an admittedly limited medium of expression. It is clear that one of the prime reasons for Dyck's supremacy as a Low German stylist has been his unerring sense of the capabilities of his tool, above all of its shortcomings. He was aware of what this "peasant language" could never attempt to do; but he also knew how surpassingly well it could do what it had learned through centuries of use within the narrow confines of our everyday life. What Dyck has accomplished with our Cinderella dialect is amazing.

Throughout all his creative work Dyck has remained content to portray our simple life and our plain people. But he knows us so well that to him his subject is not simple at all but quite complex and immensely rich in possibilities. And he always remains true. We too know our clan well enough that we would have detected any falseness in our image.

Dialect literature generally favors the humorous treatment of its subject. The authors are afraid that, since a dialect is traditionally looked down upon as inferior to the standard language, readers might consider it perhaps good enough for comedy but unsuitable, nay ludicrous, for any serious theme. But Arnold Dyck has demonstrated in one of his short stories *Twee Breew* that our dialect does not lack the dignity and depth even for tragedy. Yet we are all glad that Dyck's work is nearly all light in tone, for in humor lies his strength. His books are full of laughter of many kinds. There is pungent satire and fine irony, rollicking jocularity, farce and buffoonery with gusto and brilliant clowning, devastating caricature, roguish merriment and sprightly whimsicality, and instance after instance of "Situationskomik." And all this in our (or should I say Dyck's?) humor-saturated dialect which often is quite enough in itself to make a "Russländer" laugh or at least chuckle within himself. My copies of Dyck's Low Ger-

"Koop enn Bua," typical Low German characters, have a "collision" while on their journey. (Drawings by Arnold Dyck.)

The scene in South Russia described in Arnold Dyck's "Verloren in der Steppe." (Drawing by Arnold Dyck.)

ıan books are dark with underlining where I have ıarked sentences, expressions, and even words which re a pure delight in *Plautdietsch,* and only in *Plautietsch.*

Verloren in der Steppe

With *Verloren in der Steppe* Dyck joined the ranks of ur writers in High German. It is his only creative ork in that language, his largest and most ambitious. his story is a jewel that would not have gone unnoced in the larger world of High German letters if nly it had been given a chance to be seen there. But, ke all his other works, Dyck published it modestly im Selbstverlag" and was content to have his own eople know about it and read it.

Much as he loves our dialect, Dyck chose his second mother tongue as a more flexible, more refined medium for his story of large scope and deep inwardness. With it he furnished another example of a frequently observed fact: writing skill is transferable from language to language; a stylist is apt to be a stylist in any of the languages he has mastered. Arnold Dyck is a consummate stylist in both High and Low German.

Verloren in der Steppe is the story of a childhood in a village of the Old Colony Chortitza, during the 1890's. It is largely Dyck's poetic remembrance of his own tender years. With a poet like Dyck it was only natural that such a remembrance would embrace the child's entire immediate environment. As a result, we have

Traditional butchering scene described and illustrated by Arnold Dyck in "Verloren in der Steppe."

in the story a panorama, vast in scope and rich in loving detail, of Mennonite life during a whole period, those peaceful, contented decades when everything seemed right with the world and actually pretty much was right with our little Mennonite world which never dreamed that it was soon to be drowned in blood and horror. No other work about our Russian past (and we have some excellent ones) gives us so complete, so vivid a picture of our everyday life as Dyck's story.

It is consistently realistic, yet it is sheer poetry. For Dyck there is no conflict between realism and poetry. And is not that the most genuine poetry which does not need to ignore reality, nor even sublimate it, but only see it whole? We from our plain, rude villages in Russia are grateful to Dyck for having revealed to us the poetry in our life there. We loved our life, but we did not think much of it was poetry. Pigs, for example. Dyck's Hänschen is an unabashed little poet and loves pigs, especially little pigs (who wouldn't when they are called "Ferkel"?), and plays with them endlessly. He soon smells to high heaven, is chased out of the house, he retires to his favorite seat of revery, the sill (not so clean) of the stable door, and listens with rapture to the first spring bird. A spring bird is fully accredited stock-in-trade of poetry—but pigs, even "Ferkel"? "Dem Reinen ist alles rein," and all is poetry to Arnold Dyck, God bless him! Nearly all is laughter to him too. Joy wells up irresistibly and bubbles and rings through Eden on a sparkling morning in the spring of life. Scattered through this happy book are the author's charming pen and ink drawings which reveal the same keenness of observation, the same sensitivity and humor as characterize his writing. Such is Dyck's great gift to us, *Verloren in der Steppe.*

Are there further gifts to come? We know that he has not been idle since his latest book appeared in 1952. There are thousands of his faithful readers who anxiously hope that he will not tarry too much longer with his next book.

I Visit Arnold Dyck

Some time ago I began a study of the folklore and folkways of the Mennonites in and from Russia, and in the summer of 1958 a grant from the Faculty Research Committee of the University of Oklahoma made it possible for me to do research at the Bethel College Historical Library and field work among Mennonites of Manitoba. This enabled me to visit Arnold Dyck at Winnipeg last summer. We had corresponded with each other and, having found the same geniality and high spirits in his letters as in his books, I was sure that meeting him would be fun. It was.

I introduced myself "op plautdietsch" and he greeted me in that warm baritone voice which, for no sensible reason, I had expected from his pictures. We sat down and began talking like men who ought to have gotten together years ago. The questions I had filed in my

Hänschen dreaming in "Verloren in der Steppe."

mind to ask him I forgot immediately. For he kept turning the current of talk away from himself and toward me and my folklore study. This man who has already done more than anybody in chronicling Mennonite life, whose works are a veritable gold mine for my study, talked about my modest beginnings and groaned because I had not started this project a quarter century ago when there were still so many old-timers to interview.

We switch back and forth between Low and High German. He helps me out whenever my *Plautdietsch* falters (I had spoken it once in twenty-eight years), and I stop him every little while to note down a particularly fine Low German expression which I had never heard or had not thought of since I left Russia. When I ask him to read from his Low German works and let me record it on tape for permanent preservation he tries to dissuade me. But I get to make my recordings the next day. His rollicking stories sound even funnier when he reads them. Now, when I read them I hear them in his voice. (I do reread his works from time to time, and I have found them to gain on rereading, which is one of the proofs of quality.)

One evening we are invited out to friends. As we get into my car and are about to start off, our animated conversation (it was always so) makes me forget to release the brake. He makes some remark about customary procedure and absent-minded academics. "Etj sie een niedatrachtja Mensch," he explains. I decide this "nasty fellow" would always be a world of fun.

And the evening was hilarious, all *plautdietsch,* both *oltkolniesch* and *molosch*, with all the raillery which the clash between two factions of a tribe can bring forth. How we laughed!

That is how I remember Arnold Dyck.

(For list of Dyck's writings see page 95)

Arnold Dyck as a Literary Artist

By WARREN KLIEWER

WHILE the stories and plays of Arnold Dyck are gradually becoming better known, the number of his readers is still small. Perhaps one reason for the neglect of his skillful writing is that even scholars writing about him have not paid careful enough attention to his stories as literary art. The humor in Dyck's plays is noted and enjoyed. But no writer has attempted to study Dyck's humor rigorously. The characters are recognized as believable and delightful human beings. But no scholar or critic has treated them analytically with the insight due to literary creations. And there are numerous other aspects of the writing which have not received serious attention.

I should like to deal with only one aspect of Dyck's fiction, his handling of the difficult and subtle problem of point of view. We may define point of view as the technique of creating a stable point from which the action is seen. Ordinarily, this stable position is within one character, or else it is outside all of the action as in the drama. In writing a short story or a novel, the writer is faced with a series of choices to be made before the narrative can become finished art. The writer must first of all find a point of view which is interesting to his readers. If the story is to have a narrator, the speaker must be rich enough to carry the readers to the last page. The narrator must be perceptive enough to notice and articulate enough to describe the actions of the other characters. The narrator must be chosen in such a way that what he sees and does is consistent not only with the theme but also with the mood of the story. So the list of questions goes. And many more problems could be added that complicate a writer's choices even further. Thus, when a writer chooses a point of view well, he has done a remarkable thing. When he chooses brilliantly, when he chooses the kind of character that will carry the action of the story beyond the limits of simple narrative, the author deserves enthusiastic praise.

In two places, it seems to me, Arnold Dyck has chosen his narrators brilliantly. Interestingly enough, both of these narrators are children. Both of them simplify the complexities of the grown-up world and still manage to convey the pathos and sorrow of adult life. Both of these narrators, being naive and lively children, convey humor to the reader. Thus in these two places Dyck is able to show a tragic side of mature life, but he is able to deal with the tragedy humorously by means of his use of childish narrators. He gives his readers a double vision of the action.

Haenschen and Lena

One of these scenes is in the first chapter, "Lena," of *Verloren in der Steppe.* After the protagonist of the narrative, Hänschen, a five-year-old boy, is introduced, Dyck manages in a few sentences to scale the world down to the observations of the child. For example, the whole complex problem of desire and moral responsibility is transformed through the boy's mind to his not being allowed to eat any *Rollkuchen.*

> An diesem Muss und Muss-nicht scheitern nur zu oft Hänschens verschiedene Gelüste, besonders seine Küchengelüste. (p. 5.)

Likewise, illness cannot be understood by the boy, and he can see only that his sister does not play with him.

> Was überhaupt mit dem Mädel nur ist! Wenn sie krank wäre, wie Mutter sagt, so müsste sie doch in der Schlafbank liegen, ausgezogen, unter der Federdecke. Ja, und Mutter müsste bei ihr sitzen, ihr nasse Tücher auf den Kopf legen und ihr etwas aus der Medizindose eingeben! Lena liegt aber nicht unter der Decke, sie ist angekleidet wie immer, sitzt in der Schlafbankecke mit hochgezogenen Knien, an ein Kissen gelehnt und sieht immer nur so teilnahmslos vor sich hin. (p. 5-6.)

In this manner Dyck proceeds to build up the scene leading to the death of the little girl. Certainly the pathos is effectively rendered by using the small boy's vision. The author, however, is not content to employ only a double dose of pathos—a technique used and overused in hundreds of cheap novels—for the mood which he intends to create is far more rich and complex. In the manner of a careful literary craftsman, Dyck wisely chooses to develop only one mood at a time; therefore, after the death of the girl and in the midst of the grief of the family, he begins to render another dimension in the scene. After Hänschen's brother Berend has told him that the girl is dead, the small boy begins to cry, not because of grief but because he sees the older boy crying.

> Er fällt zurück aufs Kissen und weint nun hemmungslos. Wegen Berend weint er. Weil dem etwas so Schlimmes zugestossen ist. Denn das muss schon was sehr, sehr Schlimmes sein, wenn der darüber so laut weint. (p. 11.)

Gradually and subtly Dyck develops the incongruity between the pathos of the girl's death and Hänschen's feelings about the situation, until the reader finds the boy feeling proud that his family has become the center of a great deal of attention.

Es kommen und gehen viele Menschen . . . Aber trotz der vielen Menschen ist es sehr still im Hause. Niemand spricht laut. Und im Vorderhaus, wo die Tote liegt, unterhält man sich im Flüsterton. Da hinein wollen die Besucher alle. Und Hänschen muss sie dahin führen. Er kommt sich dabei recht wichtig vor. Überhaupt ist er ein bisschen stolz, dass in ihrem Hause etwas vorgefallen ist, das so viele Menschen herbeiführt. (p. 12.)

Being a perceptive and intelligent child, Hänschen of course attempts to understand the meaning of the death. He listens patiently, condescendingly, a little skeptically to the solutions which adults offer him. And yet his five-year-old mind recognizes that their answers are inadequate, for adults have offered a simplified solution to a complex, adult problem, while Hänschen is concerned with only a childish problem, his anticipation of Christmas.

Er lässt es sich auch geduldig immer wieder erklären, dass Lena jetzt im Himmel und ein kleiner Engel ist, und dass sie es dort viel, viel besser habe als hier auf dieser schlechten Erde. Hänschen nimmt das alles in gutem Glauben auf, wenn er es auch nicht verstehen kann, dass man das dann alles mit so traurigem Gesichte und oft mit Tränen in den Augen sagt. Ihm scheint das Sterben und Totsein unter solchen Umständen gar nicht so traurig zu sein. Und er beantwortet daher auch die immer wieder an ihn gestellte Frage, ob er nicht auch schon jetzt sterben wolle, um mit Lena zusammen im Himmel zu sein, ohne weiteres mit ja. "Aber erst nach Weihnachten," fügt er dann doch noch hinzu. Denn es ist Anfang Dezember, Weihnachten steht vor der Tür, und Weihnachten ist es doch auch hier ganz hübsch. Warum sie über diese Antwort dann lächeln, das weiss Hänschen nicht recht. Es ist ihm eine ganz ernste Sache, das mit dem Sterben und mit Weihnachten. (p. 12.)

And when the coffin is being decorated, Hänschen, unimpressed with the gravity or the ritual or even the necessity of the ceremony, notices only the pretty little hammer.

Nein, was das für ein zierliches Hämmerlein ist, das da bei den anderen Sachen im Kästchen liegt. So eins hat Hänschen noch nie gesehen. Das wäre etwas für seine kleine Hand. Die Hämmer aus Peters Werkstatt sind alle so schwer . . . Und durch das Hämmerlein werden seine Gedanken auch wieder mehr auf irdische Dinge und Wünsche gelenkt. (p. 14-15.)

Thus, avoiding sentimentality, always maintaining a stable and mature equilibrium above the touching family scene, Dyck develops two moods running parallel with each other. The author allows his reader to feel the sorrow of a family that has lost a small daughter, and at the same time creates with affectionate humor the simplified point of view of the five-year-old boy. And the reader feels still a third presence in the scene, the author who watches dispassionately while the contradictory moods unfold and who remains faithful to the reality of life which is composed of these contradictions. The reader sees the death of the little girl from the standpoint of those who grieve and of the one who does not understand, and from the dispassionate viewpoint which is able to assimilate both the sorrow and the humor.

Oomtje Koschinj

In *Dee Millionäa von Kosefeld* Dyck has achieved an even more brilliant artistic success. Not only has he built a closely knit structure which appears to meander slowly and aimlessly at the beginning, which then proceeds to a subtle weaving of all the narrative threads into the climax, and which ends cleanly and without superfluous comment after the denouement; not only has Dyck bound together closely and consistently the diction, the theme, and the characters; not only has he controlled the point of view in such a way that the conclusion of the story rises to a delicate mixture of pathos and humor; but throughout the story he has conveyed the impression of ease, complete artlessness, the simplicity of a child's conversation.

Let us again look more closely at the point of view and the way in which it relates to the humor. Dyck uses some of his usual devices of humor: the substitution of one noun for another, for example, and grotesque description and the droll tone of a knowing narrator pretending to be ignorant. This is evident in the description of the face of the major character of the story, Uncle Koschinj, the "night watchman . . . village czar, gravedigger, millionaire, and horse skinner."

Äwajens wea uck von sin Jesejht nijh väl to seene, daut lag gaunz unja Struck—daut heet Boat wull etj saje, Boat enn Oagebrone enn aulahaund aundre Hoa, dee am ut Näs enn Oore 'rutwosse. Enn doamet hab etj dann aul verode, daut hee uck 'ne Näs haud. Jo, dee wea doa uck enn stoak onsjefäa meddwäajs tweschen Pelzmetz enn Haulsbinj rut, no dee Bucksied han versteit sitj. Een Mul woat doa mank'em Struck uck woll woa jewast senne. Weens von unjre Näs woa räd hee, wann hee räd, enn von doa schmackst daut uck, wann hee aut, enn uck dee Piep fädemd hee en dee Jäajend woa 'nen, wann he schmeatjt. Oba dee Roak kaum 'rut wor'a wull. (p. 7-8.)

The whole tale is told from the point of view of a young boy, Peter Friesen. As in *Verloren in der Steppe,* so in *Dee Millionäa von Kosefeld* we find the whole world narrowed down to the limits of a child's comprehension. After describing Uncle Koschinj's physical appearance, the boy mentions the traditional philosophical distinction between the body and the soul, and then he shrugs off the distinction as being too difficult for him.

Daut wea Oomtje Koschinj vone Butakaunt, enn met dee haud etj 'et en mine easchte Betjsetiet noch meerendeels mau to doone, fe dee Mensche äre Bennasied haud etj noch nijh väl Tiet, eena kaun je nijh aules o peenmol. (p. 9.)

While in *Verloren* we saw the child looking at an adult problem, the point of view functions in a more complex way in "Dee Millionäa." In the latter story Dyck very carefully points out the close sympathy be-

een Uncle Koschinj and the small boys of the village. nen Uncle Koschinj has married a woman who turns to be hypochondriac, the old man will complain no one but the small boys.

Ons Junges fung 'et äwa onsem Nachtwajhta eenfach aun to jaumre, wann we sage, daut hee em Somma met'e Schildmetz gone musst, enn wann we neade, daut hee sitj aule Dach wausche musst enn aum Sinnowend sogoa de Oore, dee am doavon dann weh deede enn aufladade, enn daut hee sitj omet Mul 'rom dän Boat een bät utaste musst, daut am dee Jreewe doa nijh henje bleewe, wann 'et mol waltje gauf. Enn iedl sowaut. Enn dee oama Maun deed daut aules enn schull nijh mol sea lud, enn daut uck bloss to ons Junges. . . . (p. 18.)

nd to no one but the small boys will Uncle Koschinj veal the secret of what happened to the half million bles.

Dee tjreeje aula toop nuscht ut dee Lied rut. Dee Koschinjsche wisst nuscht, enn waut hee wea, Oomtje Koschinj, dee wull nuscht weete, he jniesad bloss een bät. Nä, dee tjreaje aula nuscht ut dee Lied rut. Oba ons Jehaunn enn dee aundre Junges, dee tjreaje. (p. 23.)

ut just as carefully Dyck points out that the narrator Uncle Koschinj's favorite. Thus, by means of carel manipulation of the point of view, Dyck has created story in which the narrator, a child, looks at an old an who is more child than man.

Through the eyes of these two children the reader es and understands the adult problem which both aracters see but do not understand, and the reader n participate on any of the levels portrayed. When ncle Koschinj and his wife have gone to Odessa to aim their inheritance and have then asked to return Kosefeld, we can sympathize with the literal-minded oys who know that the old man was cheated.

Enn donn, donn talde se Ju dee blanke Million op'm Desch?—froage de Junges enn hilde rajht dän Odem aun.

Dee Million?—Oomtje Koschinj glupt een bät no aule Siede, auf doa uck tjeen von dee Odasche Lied dichtbie wea, enn säd donn gaunz stelltjes: Dee Million, von dee haude dee Harrschofte vejäte.

Waut; Vejäte!?—säde dee Junges,—vejäte?! Oba donn trumpst Ji doch op!

Hia musst Oomtje Koschinj jrodentoo een bät schmustre äwa dee domme Junges, daut dee nuscht von Millione vestunde, enn nuscht von Odass, enn wo daut aules nuscht jääje Kosefeld es. (p. 28)

While we laugh at the old man's naively thinking that he is wise to the ways of the city, we can also sympathize with his profound relief at being allowed to return to his simple life surrounded by small things and small problems.

Enn donn—vetald Oomtje Koschinj wieda—weere dee Harrschofte wajhjefoare, haude an verhäa oba noch dee Bonbiletta enn uck tijen Selwarubel op'm Desch jelajt. . . .

Jo, enn nu weere se dann wada tus, enn wann hee noch eenmol een Powestje treajh, daut hee sitj ut Swistunowtje eenen Breef hole sull, dann wurd hee an waut kwoatje. Jo, daut wurd'a. (p. 28-29.)

Arnold Dyck is not a didactic writer who saws away at a feeble plot in order to prove a moral point. He is not a satirist who inveighs against contemporary vice or folly. But he is, I believe, a good deal more than a simple humorist whose only intention is to entertain: *Dee Millionäa von Kosefeld* bears this out by making a serious statement. For Dyck, while strictly maintaining the first person point of view, still shows the characters and situations from all sides. Subtly adding complexity to complexity, he climaxes the development by ambiguously suggesting that Uncle Koschinj actually was not cheated, that he realized that the love of money was the root of at least his own evils, that he deliberately gave up the half million Russian rubles.

Mine Oole? . . . hia tjitjt, dit es äa Jebädboak.—Hee schloag dee easchte Sied op enn wees met'm Finja. Dee Junges tjitjte, enn doa stunde dann, met Tint jemolt, dree scheewe Tjrieza. See ji—säd Oomtje Koschinj—dit's äre Unjaschreft, mine Oole äre, op dit Boak musst see mi schweere enn unjaschriewe, daut see tjeene Millione-Ooms mea haud, nijh en Russland uck nijh en Amerikau, nijh läwendje uck nijh doodje. (p. 29.)

The Popularity of Dyck's Writings

By ELISABETH PETERS

FOR many years my husband and I taught in the small Mennonite community of Horndean in Manitoba. To appreciate Horndean, set right in the rairie in the path of the winds and the gold of the estern sun, one has to know the quality of its people, nd develop a complete disregard for the condition of s streets and roads in rainy weather.

Its young people, I am sure, are no different from nose of other Mennonite communities in the area. One haracteristic is common to them all: they love their Low Germa.. and play-acting; the latter, perhaps, being a natural expression of the exuberance of youth and its interpretation of life. Given all these favorable factors, there is, however, a great dearth of suitable material and a heavy demand for the ever-popular Low German play.

Small wonder, then, that Arnold Dyck reached more of our Mennonite youth through his plays than through his other works. *Dee Fria, Wellkoam op'e Forstei,* and the collection of humorous shorter pieces in *Onse Lied,* all proved equally popular.

While we were in Horndean, we presented *De Fria* and *Wellkoam op'e Forstei* to capacity local audiences for several nights. We were then invited by several surrounding towns to go on tour, and here, in most instances, repeat performances were played to capacity audiences to accommodate the long lines of would-be viewers. Whether it be the appeal of the innocent, barefoot, whip-cracking infant terrible, Fraunzke, the saucy pertness of "onse Neet, daut Tjitjel," or the marriage-scheming, good-natured, energetic Mumtje Funksche, Dyck lent them a genuinely Mennonite theme, a humorous dialogue, and a heart-warming setting, which charmed actors and audiences alike.

Besides the benefits of the laughs the audience derives from the somewhat "unladylike" humor in the Forstei plays, I have always felt they were a valuable means of conveying a colorful bit of the history of our people to a rapidly forgetting Mennonite public.

After the "Plautdietsche Tour," the proceeds of which went to charitable organizations, MCC, Red Cross, etc., except for a small portion set aside for an excursion for the group, we took the Horndean High School for a week-end trip to Kenora, Ontario. While we were enjoying a cruise on a small pleasure-ship, one of the boys playfully remarked to his partner: "Du best ons to lang, Schwoaga. Di mott wi tjarta moake." Immediately three young co-passengers stepped up with: "Se ji ut Burkutt oda Schwarzwald?" A group from Gruenthal, Manitoba, who had presented the *Forstei* there, were also enjoying the week-end at the lake. "Nä, Mensch, etj sie bloss een efache Moloschna," answered one of our boys, who I'm sure had never heard of Molotschna or "Olt Kolnia" before.

By a quirk of coincidences, a few weeks ago we met a young Mennonite student in a restaurant in Marburg. Somehow the conversation turned to Arnold Dyck. "Nä Lied, sennt ji op latzt de Horndeana ut Burkutt?" exclaimed our new acquaintance. He was one of the Gruenthal group we met on the cruise.

Perhaps because Dyck is so true an artist, he is retiring and withdrawn when with strangers, and very modest. Although he was a frequent, well-liked week-end visitor at our home in Horndean, he failed to turn up when our Drama Group invited him to be present at a performance by popular request.

Surely this milestone in Arnold Dyck's life is an appropriate time to tender to the one who has given so much to so many of us, our sincere thanks.

With "Koop enn Bua" on a Journey

By VICTOR PETERS

THE Mennonites have produced only a bare handful of significant writers, and to this select group belongs Arnold Dyck. But no other Mennonite writer has so completely identified himself with the Mennonite *Gemeinschaft.* It is Dyck's singular gift that as his pen touches the paper, the background contours, whether the subject is placed in Russia or in Canada, by Arnold Dyck's wand, are transformed into most familiar Mennonite settings.

Arnold Dyck's varied talents are reflected in the diversity of his literary output. The short story *Twe Brew* tugs at the heart with its nostalgia and human tragedy. The *Verloren in der Steppe* books pulsate with the life of a world, a Mennonite world, which has forever receded beyond the horizon of time. When one reads *Verloren in der Steppe* one forgets that there were but a few Mennonite villages scattered in the vastness of Russia; one is only aware that here life was good, life was full, life had meaning.

While Arnold Dyck's serious themes appeal more to the maturer reading public, his light comedies, especially *De Fria,* succeeded in capturing the younger generation. In many Canadian communities *De Fria* has been produced and presented with gusto. It, like Dyck's other plays, is characterized by heavy Mennonite humor. The point-devise of sophisticated writers would hardly be in place here.

It should be inserted that Low German in Canada is and will remain for a long time a vital lingual medium among Mennonites. By writing in Low German, Dyck has given new vigor to the language. Thus, when Manitoba received a Mennonite radio station at Altona which beams its message far beyond the confines of that province, what should be more natural than that its programming should include some items in Low German. For many months the writer of these lines read Arnold Dyck's *Koop enn Bua* stories to a large radio audience. With *Koop enn Bua* the listeners made the perilous journey to Saskatchewan.

Koop enn Bua returned and their car broke down before they reached home. When the reader asked whether the listeners would venture on another trip with the travel-happy *Koop enn Bua,* the response was most generous. Some letters contained dollar bills intended as fares. And the staunch pair launched their memorable journey to Ontario. Again the great challenges on the way, winding through Chicago for instance, are stoically overcome; more serious are the problems that face the travelers when they have to decide where to eat.

As a writer Arnold Dyck is a realist. A meticulous observer, he describes life as he sees it and as it vibrates around him. He is a great artist. But to us he is more; he is our friend.

Arnold Dyck, ein Blick auf sein Schaffen

VON KURT KAUENHOVEN

AM 19. Januar dieses Jahres wurde Arnold Dyck 70 Jahre alt. Das gibt Veranlassung, sich zusammenfassend mit seinem Werk und seiner Leistung zu beschäftigen.

Er ist selbst noch in den russländischen Siedlungen westpreussischer Mennoniten geboren (Hochfeld, Nikolaipoler Wolost, 19. Januar 1889) und hat dort Kindheit, Jugend und frühes Mannesalter verlebt. Diese Tatsache wurde für sein ganzes Leben bestimmend, denn aus diesem Urerlebnis hat er die Kraft und den Inhalt für sein gesamtes Schaffen gezogen.

Als er 1909 Russland verliess, um in Deutschland Lehrjahre zu beginnen, wandte er sich zunächst der bildenden Kunst zu. Er studierte 1909-11 in München und Stuttgart bei den Malern Knirr und Oswald Poetzelberger, setzte 1912-1914 seine Kunststudien in Petersburg und Moskau fort und wurde 1918-1921 Lehrer an verschiedenen Schulen in den Mennonitenniederlassungen der Ukraine.

Im Jahre 1923 wanderte Arnold Dyck von Russland nach Kanada aus und wurde dort zu einem der bemerkenswertesten Schriftsteller, die das Mennonitentum in den letzten 50 Jahren hervorgebracht hat. Als Herausgeber, Verleger, Erzähler und Bühnenschriftsteller, als Maler und Graphiker hat er sich um die Geschichte, Sprache, Volkskunde und Literatur der russländischen Mennoniten Verdienste erworben, die erst spätere Generationen ganz würdigen können werden.

Schriftleiter und Dichter

In Kanada war es, wo er sich vor seiner Arbeit als Künstler und Lehrer dem weiteren Wirkungskreis eines Journalisten und Herausgebers zuwandte. Von 1924 bis 1936 war es Schriftleiter der *Steinbach Post.* Weitere Ziele setzte er sich von 1935 ab in der von ihm begründeten *Mennonitischen Volkswarte,* der er von 1937 bis 1938 die *Mennonitische Warte* folgen liess. Diese erst vierteljährlich, dann monatlich erscheinenden Hefte wollten den deutschsprachigen Mennonitensiedlungen Amerikas mit Gedichten, Erzählungen, Aufsätzen und Berichten aus dem Leben des Mennonitentums in der Neuen und Alten Welt dienen. Mit anerkennenswerter Zähigkeit setzte Arnold Dyck diese Versuche 1943 und 1944 mit dem *Warte-Jahrbuch,* 1951 noch einmal mit der *Mennonitischen Auslese* fort. Arnold Dyck hat in ihnen unter mannigfachen Decknamen, z.B. Hans Ennen, auch manche eigenen Beiträge veröffentlicht. Wenn diesen Unternehmungen auch kein dauernder Erfolg beschieden gewesen ist, so bleibt ihr Quellenwert doch noch heute unvermindert.

Eine der glücklichsten und bedeutendsten literarischen Unternehmungen der russländischen Mennoniten in Kanada wurde unter der Geschäftsführung Arnold Dycks der von den ehemaligen Schülern der Chortitzer Zentralschule gegründete "Echo-Verlag," der sich die alljährliche Veröffentlichung der "Historischen Schriftenreihe" zur Geschichte der russländischen Mennoniten zum Ziele setzte. Die bis jetzt in dieser Buchreihe unter der Leitung von Arnold Dyck erschienenen Darstellungen der Geschichte der verschiedenen Niederlassungen der Mennoniten in Russland stellen ein Quellenwerk von einzigartigen Wert dar. Hier hat Arnold Dyck mit seinen Helfern im letzten Augenblick eine geschichtliche Arbeit geleistet, die nur noch heute, aber dann nicht mehr von Augenzeugen getan werden kann. Über den Kreis der Mennonitentums hinaus, die diese Bücher zunächst angehen, stellen sie einen wichtigen Beitrag zur deutschen Volkstumsforschung und zur allgemeinen Siedlungs-und Erschliessungsgeschichte des europäischen Ostens dar.

Das Hauptanliegen seines Lebens, Bewahrer und Erhalter der heimatlichen Werte des Mennonitentums zu sein, hat Arnold Dyck auch in seinen freien schriftstellerischen Gestaltungen, vor allem in seinen plattdeutschen Bühnenstücken und Erzählungen geleitet. Wer weiss, wie sehr die aus dem weichselländischen Plati entstandene niederdeutsche Mundart der russländischen Mennoniten als Haus-und Familiensprache zu ihrer Eigenart und zu ihrem überlieferten geistigen Besitz gehört, wird die ungemeine Wertschätzung verstehen, die seine in der Zeit vor dem ersten Weltkrieg spielenden Szenen aus dem Leben der russländischen Mennoniten bei seinen Landsleuten geniessen. Dass Lustspiel *Dee Fria* und die Szenen aus dem mennonitischen Forsteileben in Russland *Wellkaom op'e Forstei* und *De Opnaom* werden in Kanada, in den Vereinigten Staaten und in den Mennonitensiedlungen Südamerikas von Laienspielern mit grossem Beifall aufgeführt, wie es z.B. die Bilder aus einer Aufführung von *De Opnaom* im Bethel College im Februar 1958 zeigen (*Mennonite Life,* April, 1958). Die aus dem Leben gegriffenen Charaktere und ein ausgeprägter Sinn für Humor zeichnen auch Arnold Dycks plattdeutsche Erzählungen aus, die er unter den Titeln *Koop enn Bua op Reise, Koop enn Bua faore nao Toronto, Dee Millionäa von Kosefeld* und *Onse Lied en ola Tiet* veröffentlicht hat. Das letzte Bändschen enthält neben Erzählungen auch Bühnen-Intermezzi, wie schon sein Untertitel "Waut tom Väaläse-Waut tom Väastalle" andeutet.

Schilderer mennonitischen Jugendlebens

Werden Arnold Dycks plattdeutche Schriften ihrer Natur nach auf einen kleineren Leserkreis beschränkt bleiben, so hat doch seine in hochdeutscher Sprache geschriebene Erzählung *Verloren in der Steppe* eine weit über das russländische Mennonitentum hinausgehende Bedeutung. Diese Schilderung eines Jugendlebens in den Mennonitensiedlungen Russlands aus der Zeit vor dem ersten Weltkrieg gehört in ihrer Beobachtungsfülle, Anschaulichkeit und einprägsamen Erzählkunst zu den besten Darstellungen auslanddeutschen Lebens überhaupt und verdient Beachtung auch in der deutschen Gesamtliteratur. Ich möchte diesem Werk eine ähnliche Bedeutung zuerkennen, wie Gillhoffs Jürnjakob Swehn sie für die mecklenburgischen und im weiteren Sinne niederdeutschen Siedler in den Vereinigten Staaten besitzt.

Arnold Dyck schildert in dieser Erzählung, die wohl einen stark autobiographischen Einschlag hat, das Kindheits-und Jugenleben des Bauernsohns Hans Toews, etwa von seinem fünften Jahr ab bis er die heimatliche Dorfschule verlässt. Mit grosser Kunst baut Arnold Dyck die Welt des Kindes vor dem Leser auf: das Haus mit seinen Stuben und seinen Bewohnern, die väterliche Bauernwirtschaft mit all ihrem Getier, die Nachbarn, das ländliche Leben mit all seinen Festen, die Schule mit ihren Lehrern und Schülern. All das wird mit ungemeiner Frische und Anschaulichkeit geschildert, so dass der Leser sich bald in dieser stillen, umfriedeten Welt heimisch fühlt, nur einmal blitzt ein Wetterleuchten des Gegensatzes zwischen den Russen und den Siedlern auf. Wir schreiten in dieser Erzählung mit Arnold Dyck durch das ganze bäuerliche Jahr und nehmen teil an allen Freuden und Leiden der Kindheit. Mit besonderer Liebe wird die Schulzeit des Hans Toews geschildert, so dass diese Kapitel des Werkes wie eine Illustration zu den wissenschaftlichen Darstellungen wirken. Die genaunen Schilderungen aus Brauch und Sitte dieser mennonitischen Siedler Südrusslands machen *Verloren in der Steppe* auch zu einem volkskundlichen Quellenwerk von allegmeiner Bedeutung für die Siedlungsgeschichte des europäischen Ostens und für die bäuerliche Soziologie.

Trotzdem das Jugenleben des Hans Toews mit seinem Eintritt in die zweite Klasse der Chortitzer Zentralschule einen gewissen Abschluss gefunden hat, meine ich doch, dass das Werk nach einer Fortsetzung ruft, die bis zum Ende der Zentralschulzeit führen müsste. Hoffentlich

Illustrations from "Onse Lied en Ola Tiet"

entschliesst sich Arnold Dyck dazu, seinen schönen Jugenderinnerungen noch diese letzte Abrundung zu geben. Ich glaube kaum, dass sonst jemand in der Lage wäre, ein so anschauliches und zuverlässiges Bild vom Leben in den russländischen Mennonitensiedlungen zu geben wie Arnold Dyck es vermag. Es gibt unter den "Russländern" wohl viele sachkundige Chronisten, aber den meisten fehlt doch die künstlerische Gestaltungsfähigkeit, die die einzelnen Tatsachen erst zu einem auschaulichen Gesamtbild verbindet.

Maler und Graphiker

Diese Übersicht über die Lebensarbeit Arnold Dycks kann nicht abgeschlossen werden, ohne seiner Tätigkeit als Maler und Graphiker zu gedenken. Die Liebe zur Kunst ist schon früh in ihm erwacht, wenn wir annehmen dürfen, dass auch für ihn gilt, was er von seinem Hans Toews erzählt. Sie muss so gross gewesen sein, dass er zunächst ernsthaft daran dachte, die Kunst zu seinem Lebensberuf zu machen. Die Ungunst der Zeit mag das verhindert haben, wenn er auch zunächst in Russland von 1919 bis 1921 als Kunsterzieher tätig war.

Von seinen Ölbildern möchte ich nur eins nennen, eine Landschaft "Landweg in Manitoba," abgebildet in der *Mennonitischen Warte* 1937, Heft 4,S.48. Das Bild beweist, dass ein Malerauge auch in einer sonst als eintönig verschrieenen Landschaft Schönheiten entdecken kann.

Von seinen zalreichen Zeichnungen kann man sich nach den Wiedergaben in seinen Büchern ein Bild machen. Die ersten drei Teile von *Verloren in der Steppe* sind vom Verfasser selbst durch Federzeichnungen illustriert worden, die eine ausgezeichnete Begleitung zu seinen Schilderungen abgeben. Das treue Formgedächtnis für Dinge, die er seit Jahrzehnten nicht mehr gesehen hat, bleibt dabei besonders erstaunlich. Diese Zeichnungen stellen zugleich volkskundliche Dokumente von grossem Wert dar. Sie geben uns einen deutlichen Begriff von dem Aussehen und der Anlage eines typischen Bauernhauses der russländischen Mennoniten und gestatten uns einen Blick in die "Kleine," die "Eck-" und die "Grosse" Stube mit all ihrem Hausgerät, von der Wanduhr und Kommode bis zum "Glasschapp" und dem "Zuckerding" darin. Arnold Dycks Zeichenfeder führt uns auch in die Schulstube des kleinen Hans Toews und breitet seine ganze Umwelt vor uns aus.

Diese Übersicht über Arnold Dycks Schaffen, so weit es sich von Europa aus überblicken lässt, legt Zeugnis dafür ab, dass Arnold Dyck ein Leben hindurch seiner Berufung treu geblieben ist. Hat er auch den Pinsel mit der Feder und das Katheder mit dem Schreibtisch vertauscht, so ist er doch Erzieher geblieben, nicht in der Schulstube, sondern in dem grösseren Kreis des Mennonitentums und in dem weiteren Sinne, den wir den Hütern, Bewahreren und Mehrern unserer seelischen Güter zuerkennen müssen.

(For list of Dyck's writings see page 95)

Mennonite Research in Progress

By MELVIN GINGERICH and CORNELIUS KRAHN

In the April 1958 issue of *Mennonite Life* we reported bout various research projects in progress. Preceding April issues should be consulted in order to obtain a omplete picture of the growing Anabaptist research rogram. Last year's April issue also contained an rticle entitled "Anabaptism-Mennonitism in Doctoral Dissertations," in which 76 dissertations were listed writ-en or in progress since World War II.

Since that article appeared in last year's April issue f *Mennonite Life,* as well as in the *Mennonitische Geschichtsblätter* (1958) under the title "Doktorarbeiten ber das Täufertum" and in the World Conference re-ort of 1957 (*Das Evangelium von Jesus Christus in er Welt*, Karlsruhe, 1958, 243ff.), the number of dis-ertations has increased considerably. Now we have a eported total of 94. We are listing only those which vere not reported in the article in *Mennonite Life.*

Ph.D. Dissertations

1. Torsten Bergsten, *Pilgram Marbeck und seine Auseinandersetzung mit Caspar Schwenckfeld.* Th.D., Published in Kyrkohistorisk Arsskrift 1957 and 1958. Uppsala, 1958.
2. Elsa Bernhofer, "Täuferische Denkweisen und Lebensformen im Spiegel ober- und mitteldeutscher Täuferverhöre." Ph.D., Freiburg, 1955. (Unpubl.)
3. Wolfgang Schäufele, "Das missionarische Bewusstsein der Täufer. Strukturformen der Ausbreitung der Bewegung." Ph.D., Heidelberg. (In Progress.)
4. Joop Postma, *Das niederländische Erbe der preussisch-russländischen Mennoniten in Europa, Asien und Amerika.* Ph.D., Marburg, 1957. (In Print.)
5. A. L. E. Verheyden, "Het Mennisme in Vlaanderen (1530-1650)." Ph.D., Ghent, 1946. (To be published in English.)
6. Ernest G. Gehman, "Lautlehre der Pennsylvanisch-Deutschen Mundart von Bally, Pennsylvania." Ph.D., Heidelberg, 1949. (Unpubl.)
7. Elmer Lewis Smith, "A Study of Acculturation in an Amish Community." D.S.S., Syracuse, N. Y., 1955. (Unpubl.)
8. Paul E. Crunican, "The Manitoba School Question and Canadian Federal Politics. Ph.D., Toronto. (In Progress.)
9. Stanley N. Murray, "Agricultural History of Red River Valley of the North." Ph.D., Wisconsin. (Unpubl.)
10. L. G. Reeds, "Agricultural Geography of Southern Ontario." Ph.D., Toronto. (In Progress.)
11. John A. Toews, "Alternative Service in Canada during World War II." Ph.D., Manitoba. (In Progress.)
12. John Warkentin, "Mennonite Settlements in Manitoba: A Study in Historical Geography." Ph.D., Toronto. (In Progress.)
13. Leland Harder, "Mobility and Social Change with Particular Reference to the General Conference Mennonite Church." Ph.D., Northwestern. (In Progress.)
14. William Dean, "John F. Funk and the Awakening in the Mennonite Church." Ph.D., Iowa. (In Progress.)
15. Claus-Peter Clasen, "The Social Structure of the German Anabaptists in the 16th Century." Ph.D., Berlin. (In Progress.)
16. Victor Peters, who wrote his M.A. thesis on the Hutterians at the University of Manitoba is continuing his work on this subject for a Ph.D. dissertation at the University of Göttingen.
17. Simon Leondert Verheus, *Kroniek en Kerugma. Een theologische studie over de Geschichtsbibel van Sebastiaan Franck en de Maagdenburger Centurien,* Ph.D. Amsterdam, 1958. (In Print.)
18. A. P. Toews, "The Problem of Mennonite Ethics," Th.D. Concordia. (In Progress.)

M.A. Theses

1. Victor Peters, "All Things in Common: the Hutterians of Manitoba." M.A., Manitoba, 1958.
2. Marilyn Glynn Huck, "Early Settlement in Waterloo County, (Upper Canada)." M.A., Toronto. (In Progress.)
3. Charles Humphries, "Upper Canada in 1813." M.A., Toronto. (In Progress.)
4. R. C. Laurie Mitton, "A Study of the Relationship of Pietism to Didacticism in Mennonite Poetry and the Influence of Pietism upon Mennonite Poetic Didacticism." M.A., Arkansas, 1955.
5. William Gering, "Mennonite Attitudes Toward the Theatre." M.A., Indiana. (In Progress.)
6. William D. Knill, "Hutterian Education: a descriptive Study based on the Hutterian Colonies within Warner County, No. 5, Alberta, Canada." M.A., Montana, 1958.
7. Victor Adrian, "A Comparative Study of the Anabaptists of the 16th Century and the Mennonites of Manitoba with Particular Reference to the Relation Between Church and State." M.A., Manitoba. (In Progress.)
8. Abraham Friesen, "The Relation of the various Manitoba Mennonite groups toward each other during the school crisis of 1916-1919." M.A., Manitoba. (In progress, formulation not final.)

Other Research Projects

The Institute of Mennonite Studies, a department of the Associated Mennonite Biblical Seminaries, Elkhart, Indiana, is providing facilities for and promotes a program of study in fields of direct interest to the faith, life, work and witness of the Mennonites. It is administered by the Joint Administrative Committee and assisted by an Advisory Council. The Institute hopes to draw upon the faculties of Mennonite institutions. At present John Howard Yoder is making a study of the Christian witness to government and society in a nuclear age and Hans Hillerbrand is compiling an Anabaptist and Left Wing bibliography covering the period from 1520-1630. (See article in this issue.)

J. W. Fretz is continuing his research among the Mennonites of Paraguay. In 1952 he had a Social Science Research grant for this purpose and for 1958-1959 he has a Guggenheim grant.

Guy F. Hershberger was awarded a grant by the American Philosophical Society to prepare his dissertation, "Pacifism and Politics in Provincial Pennsylvania," for print.

Walter H. Hohmann, Professor Emeritus of Music of Bethel College, is doing research in the Bethel College Historical Library tracing the Reformation backgrounds of Protestant hymnology, including melodies used by Amish and Mennonites.

James Reusser is working on the history of the Middle District of the General Conference Mennonite Church.

Other Activities

Bethel College annually sponsors a Mennonite Contributions Contest made possible through the Julius and Olga Stucky Foundation. The best essays or works of art are awarded prizes ranging between $25 and $10.

During the Mennonite Folk Festival at Bethel College, March 6 and 7, a number of plays were presented simultaneously in Memorial Hall and in the Chapel. Three of these plays and skits were written by Arnold Dyck in the Low German and presented by college students. A Swiss-Volhynian play was written by Mrs. Art A. Wedel and presented by a cast from the Moundridge community. It featured the coming of the group from Russia to America. The Prussian Mennonites of the Newton communities under the direction of Arnold Regier presented a typical feature of this group entitled "Brautfete." (See more detailed report about Mennonite Folk Festival in this issue.)

Cornelius Krahn sponsored, in cooperation with Menno Travel Service, a Mennonite Educational Tour through France, Switzerland, Austria, Germany, the Netherlands, Belgium and England with particular emphasis on Mennonite history and culture. The Mennonite Educational Tour is to be repeated in 1960. A unique discovery made during the trip was an Anabaptist handwritten hymnbook, meanwhile acquired by the Bethel College Historical Library.

The approaching Centennial of the General Conference Mennonite Church is to be observed in a number of ways. August 16 will be observed as a Centennial Sunday throughout the Conference and particularly at Bluffton, Ohio, in connection with the Conference sessions. The worship service and Sunday school discussions will be devoted to this commemoration. In the afternoon and evening a pageant written by Maynard Shelly entitled "We Are Pilgrims" will be presented and lectures centering around this event will be given. A booklet devoted to the history and the work of the Conference is being prepared. The autobiography of Christian Krehbiel, a pioneer Conference leader whose life and activities span the range of Mennonite settlements in Germany, Iowa, Illinois, and Kansas, is to be published by the Historical Committee of the General Conference. Elva Krehbiel Leisy has translated this manuscript. A Centennial Study Conference, June, 1960, is to bring the commemoration to a close in the Mennonite communities of Iowa, where the General Conference Mennonite Church was founded in 1860. The Study Conference is to be devoted to "Christian Unity in Witness and Service."

The Germantown Mennonite Church observed its 275th anniversary during 1958 through a number of special meetings including a meeting of the General Conference Historical Committee and representatives of the district historical committees.

Under the heading, "Mennonite Research News and Notes" in the *Mennonite Historical Bulletin,* of which Irvin B. Horst, Eastern Mennonite College, Harrisonburg, Virginia, is the editor, valuable information is given pertaining to research projects and historical events. Melvin Gingerich is the writer of the column, "Mennonite Research News and Notes." The *Mennonite Historical Bulletin,* which appears quarterly, can be ordered through the editor for $1.50 a year.

Mennonite Bibliography, 1958

By JOHN F. SCHMIDT and NELSON P. SPRINGER

The "Mennonite Bibliography" is published annually in the April issue of *Mennonite Life.* It contains a list of books, pamphlets, and articles dealing with Mennonite life, principles and history.

The magazine articles have been mostly restricted to non-Mennonite publications since complete files of Mennonite periodicals, yearbooks, and conference reports are available at the historical libraries of Bethel College, North Newton, Kansas; Goshen College, Goshen, Indiana; Bluffton College, Bluffton, Ohio; and the Mennonite Biblical Seminary, Elkhart, Indiana.

Previous bibliographies published in *Mennonite Life* appeared annually in the April issues since 1947. Authors and publishers of books, pamphlets and magazines which should be included in our annual list are invited to send copies to *Mennonite Life* for listing and possible review.

Books—1957 (some 1956)

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Happy Times with Nursery Children at Home and Church. 192 pp.

Nursery Stories of Jesus. 48 pp.

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Nursery Songbook. 48 pp.

Take-Home Pictures. 60 sheets.

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Detweiler, William G. *The Christian Home;* Twelve Radio Sermons Given Over the Calvary Hour. Orrville, Ohio, The Calvary Hour (1958). 76 pp.

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Mennonitische Warte, published and edited quarterly by A. B. Dyck, Steinbach, Manitoba, 1937; monthly, 1938.
Warte-Jahrbuch für die mennonitische Gemeinschaft in Kanada, published and edited by A. B. Dyck, Steinbach, Manitoba, 1943 and 1944.
Mennonitische Auslese, published and edited by Arnold Dyck, Vol. I, Nr. 1, 1951.
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Arnold Dyck has published many of his writings in the *Mennonitische Volkswarte, Mennonitische Warte, Warte-Jahrbuch, Der Bote, Steinbach Post, Mennonite Life,* and other periodicals.

YEOTMAL, INDIA

(Continued from page 77)

Mar Thoma Christians

The presence of an increasing number of these Mar Thoma Christian young men in this Union Biblical Seminary has great significance in a number of ways.

They come from homes with some economic background and a religious heritage. They may have 2-acre or 3-acre plantations devoted to coffee or tapioca, hence have economic stability. With their tradition or coming from Jewish and Brahmin converts, they are an energetic and a sturdy folk. It is a very healthy experience for our Mennonite students, with so little economic background, and with no religious heritage but that of the gods and goddesses of Hinduism, or of Animism, who have come fresh out of non-Christian backgrounds, to rub shoulders with those who have had so many generations of Christian heritage, and yet be of the same race and nationality. Our own Mennonite churches are going to be stronger for this. Then if there ever is any suggestion that Christianity is a recent importation, and a western addition to the religions of India—here is a Christian church with 1900 years of history. It is recognized as such by the Indian government. Representatives of the Central government participated when the 1900 anniversary of the landing of Apostle Thomas was celebrated in New Dehli, in 1957.

These Mar Thoma young men have shown an amazing evangelistic zeal. Pushing out with no financial support, and making their own way, they have gone forth to the Himalayan kingdoms along the northern border of India. They penetrated by foot the then closed kingdom of Nepal, brought to Christ by baptism a relative of the king, a nephew of the field marshal, and established the first church with him as the first member. During this past vacation there have been student evangelistic teams in Nepal, Tibet, Kashmir, Bhutan, Sikkim, all kingdoms in the Himalayan fastnesses—with seven or eight other teams in Singapore working with Chinese, in Malaya, as well as with the Tamils and others scattered throughout India. Other pastoral training colleges and seminaries are astonished and come asking, "How do you manage to get your students to go out on such a sacrificial basis? Ours do not wish to do so."

Two of the Mennonite missions have erected homes to house their representatives on the staff. The first was the (Old) Mennonite Mission, then the General Conference Mennonite Mission. A new chapel has been completed. A few dormitories have been erected. But the big building program is ahead. It is hoped that when Frank J. Kline leaves U.S.A. to return to India from furlough in June, 1959, he will take with him pledges and promises for cash to enable many of the much needed buildings to be erected, including a library, an administration building, dormitories. The opportunities in India are staggering. Yeotmal is prepared to do her full share in meeting these needs to assist the church of Jesus Christ. Our Mennonite churches there are alert to these opportunities, and welcome what Union Biblical Seminary, Yeotmal, can do to this end.

SEMINARIO

(Continued from page 75)

joying the increasing interest and support of its Mennonite constituency. Forty students are enrolled for the coming year. Our facilities will be taxed to the utmost. Among these students are approximately fifteen Argentinians from Bragado. They came to Montevideo this year, because the Bragado Bible Institute had to be closed. This unites both schools in Montevideo. However, the seminary board decided last year to transfer the seminary to Buenos Aires. When this transfer of the seminary to Buenos Aires will be possible, we do not know, since political and economic conditions in Uruguay and Argentina are quite entangled and unpredictable. But one thing we do know and believe, that the seminary will play an important part in leadership training for our colonies, congregations and our missionary outreach. This is not a task which the South American Mennonites can do alone. They continue to be financially weak, but in co-operation with our churches in the North, we shall endeavor to give young people the opportunity for Christian training and send them out as pastors, missionaries, Sunday school teachers and youth workers—ambassadors for Jesus Christ.

The missionary challenge in South America is great. The communists are tremendously active and are working feverishly in the political turmoil which these countries are now experiencing. The Catholic church will increase its activity in South America considerably in the next ten to twenty years. Unusual efforts are being made in many areas to enlist young men for the priesthood. The Mormons and the Jehovah's Witnesses spread their teaching with enthusiasm. And there are millions of indifferent and hungry people. This is our challenge. God has intrusted us with the Gospel of Salvation for all men. Dare we neglect South America? As we work together in building a strong seminary, we build congregations and help send out messengers of the good news of salvation through our Lord Jesus Christ.

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